

THE CLERGY REVIEW

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The CLERGY REVIEW

NEW SERIES.

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JUNE, 1941

THE CENTENARY OF ST. CHAD'S

THE centenary of St. Chad's cathedral in Birmingham occurs under conditions which present both a contrast and an analogy with those of a hundred years ago, so striking that the centenary itself may be almost as much a landmark in the history of the Catholic revival as was the consecration of the cathedral on 21 June, 1841. It was the first Catholic cathedral to be built in England since the Reformation, and Bishop Walsh's brave example in building it led to similar undertakings in other Districts within a short space of years. The number of Vicars Apostolic had been increased from four to eight in the previous autumn, and this division of the old Districts quickly resulted in more intensive development. Before St. Chad's was ready for opening, Bishop Griffiths, in the London District, had also decided to build a cathedral in Southwark, and the foundation stone of St. George's cathedral was laid by him only a few weeks before the consecration ceremonies at St. Chad's. In 1841 Ullathorne had not yet arrived back in England from his work among the convicts in Australia, but he succeeded Bishop Baines as Vicar Apostolic of the Western District in 1846, after spending some years at Coventry, and almost immediately he decided to build a new cathedral for the West by completing the derelict ruin of an unfinished Catholic church in Clifton. He had completed his cathedral there before he was translated to the Central District in August 1848, a month which was to be very notable in the annals of the Catholic revival.

In the early summer of 1848 Ullathorne had been sent to Rome by the other Vicars Apostolic to

expedite the negotiations which were then in progress for the restoration of an English hierarchy. He returned with the proposals practically complete. They included the translation of old Bishop Walsh from the Central to the London District, where Wiseman (who had been acting as pro-Vicar Apostolic) was to become his coadjutor. Ullathorne himself was to be moved from the Western to the Central District to succeed Bishop Walsh. He reached England just in time to join all the other bishops, who had assembled in August at Salford for the opening of St. John's church, which was to be for Manchester what St. Chad's and St. George's were for Birmingham and London. The bishops' meeting took place immediately afterwards and within a week Bishop Walsh had moved to London. A few weeks later he was solemnly enthroned in the new cathedral at Southwark, while Ullathorne made his solemn entry into St. Chad's in Birmingham, where he was to rule for nearly forty years.

Within that brief period between the consecration of St. Chad's in June 1841 and Ullathorne's arrival in August 1848, the Catholic Church in England had undergone an extraordinary expansion. Its condition at the earlier date is described in a letter¹ which Bishop Griffiths in London wrote to Prince Hohenlohe, which was intended to discourage the exaggerated hopes that had been aroused by the controversy over Newman's Tract 90 and the rapidly growing influence of the Oxford Movement.

When we look at the whole population [he wrote], and consider the progress of conversion, we cannot say there is a reasonable prospect of England's reunion to the Church of Christ. The population of Great Britain is nearly 19 million; of this number about 900,000 are Catholics. The annual number of conversions is about 2,000 or 3,000; many years, therefore, without the especial

¹ Ward. *Sequel to Catholic Emancipation*, ii, p. 97.

interposition of Divine Providence, must elapse before any great progress is made in the conversion of our country : particularly as we annually lose many Catholics from neglect, from allowing their children through worldly motives to be educated in error, etc. etc.

Bishop Griffiths was perhaps the most pessimistic of the Vicars Apostolic in regard to the prospect of conversions, while Bishop Walsh, especially since the recent arrival of Wiseman as his coadjutor, was the most sanguine. But he was acutely aware of the steadily increasing immigration of Catholic labourers from Ireland ; and the rapid increase in Catholic population in the following decade was undoubtedly due far more to the unexpected Irish influx after the three years of famine from 1845 to 1847 than to the large accession of converts who preceded or followed Newman's surrender in 1845. Comparing the actual condition today after a hundred years, it is certainly encouraging to find that the Catholic population of Great Britain has grown from some 900,000 to some three millions while the total population has risen from 19 to 46 millions. But allowing for both the enormous influx of Irish immigrants and the cumulative effect of conversions during a hundred years, it would seem that the "leakage" which Bishop Griffiths noted at the time has almost eliminated any proportionate increase in the Catholic minority.

Yet the opening of St. Chad's cathedral in 1841 did certainly seem to its promoters as the beginning of a great national return to the Catholic faith. Bishop Walsh had contemplated the building of a cathedral in Birmingham for some years, and he had already carried through the rebuilding of Oscott. He was fortunate in having in his District the active support of several laymen of exceptional generosity. Young Mr. Ambrose Phillipps, with his convert's zeal, had founded in Leicestershire the first English

monastery since the Reformation. Mr. Hardman, the head of the famous firm of church decorators, was ready to make handsome donations. Above all, there was the Earl of Shrewsbury at Alton Towers, who had found in young Augustus Welby Pugin an architect of genius whose whole life was dedicated to the revival of Christian art. In 1834 Bishop Walsh had made his first preparations for building a cathedral, but the committee which he formed soon broke up in disagreement. In 1839, with Pugin now established as Professor of Ecclesiastical Art at Oscott, he revived his plans, which involved pulling down the old church of St. Chad and making some other provision for its priest, Mr. MacDonnell, who was to be for years afterwards a vehement agitator against episcopal interference.

Pugin threw all his energies into the plans and determined that the new Gothic cathedral should be a monument of mediaeval renaissance. Both Lord Shrewsbury and Mr. Hardman gave their full support to his insistence upon a rood screen, and the plans were all completed when Wiseman, with his Roman enthusiasms, arrived as coadjutor and before long announced that the rood screen must be omitted. "We have had a tremendous blow aimed at us, and that from the centre of our camp", Pugin reported¹ in agony to Ambrose Phillipps when he heard of Wiseman's orders.

Dr. Wiseman has at last shown his real sentiments by attempting to abolish the great Rood Screen after Mr. Hardman has given £600 for its execution. I say attempted, because I immediately wrote to John Hardman that if the screen was suppressed I should not remain architect to the church one day longer. What a miserable state of things, the grand division between sacrifice and the worshippers, between priest and people, to be attempted to be abolished by those who should be foremost in their restoration.

¹ *Life of Ambrose Phillipps de Lisle*, ii, p. 213.

Wiseman had not realized how deeply Pugin and his friends felt on the subject and he withdrew his opposition to the rood screen without further resistance.

The building had proceeded rapidly, and when the invitations for its consecration were sent out another storm loomed over the question of what vestments should be used. Lord Shrewsbury had presented Bishop Walsh with a superb set of vestments in cloth of gold which were intended for use at the opening of all new churches. They were prepared to Pugin's mediaeval design, and they incorporated pieces of precious religious tapestry which Pugin had collected abroad. They were to draw attention conspicuously to the deliberate revival of the pre-Reformation type of vestments. There had been a crisis already over them at the solemn opening of St. Marie's church at Derby, which was one of Pugin's earliest designs. For the opening ceremonies at Derby Pugin had arrived in company with Lord Shrewsbury and Ambrose Phillipps, and some of their Oxford friends, believing that there was to be a Gregorian chant sung by a surpliced choir. When they found¹ "a full orchestra in possession, and a large choir, including females, in accordance with the custom of the day", Pugin rose in his wrath and protested to Bishop Walsh, who was already robing himself in Lord Shrewsbury's vestments in the sacristy. Being accustomed to Pugin's explosions of outraged fervour, Bishop Walsh wisely preferred to let Pugin rage rather than provoke a sudden crisis among the parishioners. He replied that it was now too late to alter the arrangements, whereupon Pugin invoked Lord Shrewsbury's personal support. He, too, felt outraged and

being the donor of the vestments, he declared that they should not be used if there were to be lady sopranos and fiddlers. The Bishop, however, was inexorable; so he

¹ *Sequel to Catholic Emancipation*, i, p. 116.

exchanged his beautiful cloth of gold vestments for a dingy set of the French pattern, and the service proceeded. The three distinguished visitors drove away i high dudgeon, and took no part in the ceremony.

It was fully possible that a similar dispute might have marred the consecration ceremonies at St. Chad's, because Bishop Baines held strongly disapproving views on the subject of Gothic vestments. He deliberately raised the question when he replied to Bishop Walsh's invitation to Birmingham, where it was hoped that all the Vicars Apostolic, and other bishops also, would be present at the consecration of the cathedral. Bishop Baines had already refused to attend the opening of another of Pugin's churches for a similar reason. St. Marie's, Uttoxeter, like St. Marie's, Derby, had been built largely by Lord Shrewsbury's munificence, and in both cases Pugin had taken the opportunity to make striking innovations of a Gothic kind. He in fact had described the Uttoxeter church as "the first Catholic structure erected in this country, in strict accordance with the rules of ancient ecclesiastical architecture, since the days of the pretended Reformation". His designs had included various interesting reversions to the older style, to which Catholics in England were quite unused a hundred years ago. The church had the *sedilia* for the priests at High Mass, a Gothic holy water stoop near the door, a stone *sacrarium* and shelf for the cruets, and a rood which took the place of altar rails, though there was not a screen. The most important departure from custom was described by Pugin himself when he wrote in the *Orthodox Journal*,

There is not a tabernacle, on the altar, which is left entirely free for sacrifice ; but the Blessed Sacrament, according to an ancient and formerly general practice, will be suspended over the altar in a pyx, enclosed within a silver dove, surrounded by rays of glory.

Bishop Baines heartily disliked all departures from the unassuming customs which had become firmly established during the penal times, whether they were reversions to mediaeval tradition or Continental devotions such as were favoured by Wiseman and his Italian friends. But on the subject of Gothic vestments he would have no compromise, and he had flatly refused to attend the opening of the church at Uttoxeter when he learned that Pugin's Gothic vestments were to be used there.

He had just returned from Rome in May 1841 when he received Bishop Walsh's invitation to the consecration of St. Chad's, and he wrote immediately to obtain assurances on the subject of the vestments that would be used.

I hope there will not be any contest about the shape of the vestments [he wrote].¹ I heard a report from Rome that Propaganda had authorized the width of 3ft. 6in. for the chasuble. I inquired there if this was the fact, and was assured at Propaganda that no such authorization had been given, nor any sanction whatever for a departure from the usual form and size of the sacred vestments. I do not think any Bishop would be fastidious or feel objection to a small deviation which did not seem to alter the character of the vestments; but I *know* that objections would be felt if the vestments appeared to be strikingly different from those in common use, and a fear that some public scandal might result. I approve entirely of a distinction which was made by Dr. Wiseman when I was last at Oscott, *viz.* that as a coat may have different dimensions and form, yet still remain indisputably a coat, so may a chasuble; but that if the change is so great as to make the coat look like some other garment, e.g. a cloak, or that of a chasuble like a cope or other garment, the change of the latter is not justifiable.

His letter concluded with expressions of "an anxious wish that all should go on in the most friendly

¹ *Sequel to Catholic Emancipation*, ii, p. 14.

and edifying manner. It is an important occasion, and may do much good if unanimity and kind feeling is found to prevail amongst us, which God grant may be the case." Eventually Lord Shrewsbury's splendid vestments satisfied all parties, and in the words of Bishop Ward¹

the greatest unity of spirit prevailed, and the occasion was long looked back upon as the most important day in the Catholic revival. All the Bishops who had been expected were present, as well as over one hundred and fifty of the clergy—for those days a very large number. As a concession to public taste, the severe style of music was set aside in favour of a Mass by Haydn. All the leading Catholics of the day, from the Earl of Shrewsbury downwards, were present. At the dinner afterwards Lord Camoys presided, and the number and length of the speeches can be gathered from the fact that the dinner began at three o'clock and the company did not separate until after nine. Pugin's feelings can be imagined. He had toiled night and day during the last week of the preparations, and the solemnity of the occasion had far outshone his most hopeful anticipations. It was recognized on all sides that the enthusiasm of the day was due to his inspiration and his energy. We can enter into his feelings when Dr. Wiseman expressed the thanks of Catholic England for his noble exertions, and when the whole company rose to drink his health; and we can sympathize with the great mediaeval architect, when, in replying, after in a few broken sentences thanking the assembly, and asking their prayers for him, his voice refused to utter more and, sinking down on his chair, he burst into tears.

The ceremonies had been made all the more memorable because the consecration of the cathedral coincided with the translation of the recently discovered relics of St. Chad. The story of their disappearance and recovery was very typical of the conditions that still survived since the penal times. The

¹ *Sequel to Catholic Emancipation*, ii, p. 15

existence and authenticity of the relics was well known, and Alban Butler had made a complete record concerning them, which was kept at Oscott. They had been in the possession of the Fitzherbert family at Swynnerton, where they were preserved in the private chapel, but for a considerable time they had completely disappeared and all attempts to trace them had failed. In 1837, however, the priest at Aston Hall, near Stone, had by accident discovered a large chest which contained a decorated casket full of relics, with a document which described them and identified four large bones as being those of St. Chad. Inquiries established the fact that nearly fifty years before Mr. Fitzherbert let Swynnerton Hall for a time, and had lived at Aston Hall, where he had presumably brought the relics with him. Bishop Walsh and Wiseman went together to Aston Hall to investigate, and they soon obtained from Pope Gregory XVI a confirmation of their decision that they were authentic. The confirmation arrived from Rome in time for the relics to be translated to the new cathedral before its consecration, and they were duly brought over from Aston to Oscott and there kept before the Lady Altar before being taken to Birmingham. The complete ceremonies at the new cathedral occupied four days, and thirteen bishops in all were present—the eight Vicars Apostolic and Bishop Wiseman, two bishops from Scotland, one from the United States, and Archbishop Polding from Australia.

One other incident must be mentioned because it illustrates the very unsettled condition of the clergy before the hierarchy was restored. Mr. MacDonnell, whose former church of St. Chad had been pulled down to make way for the cathedral, was a priest of exceptional energy and ability but of extremely impulsive temper. It was he who had received Ambrose Phillipps as a Catholic when he was still a schoolboy, in disregard of his parents' objection ;

and both at Loughborough and in Birmingham he had been a very successful and industrious missionary. He had at first consented reluctantly to the plans for pulling down his church, but subsequently he opposed the cathedral scheme in every possible way. He took the strongest personal dislike to Wiseman, whom he described openly as "this 'celebrated' personage, this polyglot prelate, this acquaintance of the learned". He had a strong local following and he even organized a bazaar in aid of his new mission to coincide with the consecration of St. Chad's ; and although complying with an imperative order to alter the date, he refused to attend the ceremonies. At the luncheon in the Town Hall he suddenly made his appearance and attempted to raise a protest. Afterwards he claimed a large sum in compensation from his bishop, and when the dispute went to arbitration it was settled decisively against him. But his sincerity and industry were always recognized, especially by Ullathorne, in spite of the fact that Ullathorne was confronted with his activities in Rome when he went there to complete the hierarchy negotiations, and found that he had definitely obtained a hearing for his protests against any restoration of the hierarchy until the rights of the clergy had been first clearly established.

There were undoubtedly grounds for criticizing the whole cathedral project at the time, quite apart from the personal grievances of Mr. MacDonnell, as Ullathorne discovered very soon when he assumed charge of the Midland District in succession to Bishop Walsh. Church building on a lavish scale and the rapid extension of new missions, during his many years as Vicar Apostolic in the Midlands, had resulted in an overwhelming mass of debts. There had been vigorous criticism of Wiseman on that ground while opposition to his selection as head of the proposed hierarchy was being actively conducted in Rome. His arrival at Oscott had only encouraged

Bishop Walsh to undertake more plans for which no resources existed. And Wiseman, both as President of Oscott and as coadjutor to the Central District, had never attempted to exercise any financial control. He was always preoccupied with his visions of the conversion of England and with his personal interest in the Oxford Movement. When he left the Central District after some years to become pro-Vicar Apostolic in London on the death of Bishop Griffiths, Bishop Walsh was without the assistance of a coadjutor, and conditions had become chaotic before Ullathorne was appointed to Birmingham.

Ullathorne had already been confronted in the Western District with a bankrupt administration, while every penny that could be raised was required to pay off the colossal debts incurred by the purchase of Prior Park. He had dealt with that problem in a manner which recalled the masterly firmness of Abbot Samson in Carlyle's *Past and Present*. But even he was appalled by the conditions which he found in Birmingham.

To my dismay [he recalled in his *Autobiography*],¹ I soon discovered that the administration was involved in a huge gulf of debt; of debt to such an extent that, had I known the state of things beforehand, I verily believe that I should have struggled still more, and to my very utmost effort, against my translation. Good Bishop Walsh explained to me the state of things as well as he could, but he had kept no regular accounts and scarcely any documents. Accounts had been entered by Mr. Searle so long as Bishop Wiseman had had the administration. But the whole temporal administration both of missions and college was in a state of collapse, and all the funds, or nearly so, were exhausted. I saw but one way possible of saving the district, and that was an odious one, yet there was no remedy. I resolved to let the clergy know the real state of affairs, and to get their consent to a general reduction of

¹ *Autobiography*, p. 290.

incomes, until things were in a better condition. The funds for church education were all sunk or spent, and I resolved to establish a new fund through contributions and collections. But it was impossible to obtain that sympathy, confidence and aid which I required from the laity, without making them in some degree partakers in the difficulties in which I was placed, and this I did in a series of financial pastorals. Mr. Estcourt took the tracing of the funds and their management in hand under my direction, and it was through his persevering assiduity that the state of things was, after a length of time, cleared and set in order.

However deeply Ullathorne may have regretted the improvidence which had built so much without counting the cost, he at least lived to see the full benefit of all that the earlier pioneers had achieved, and he added immeasurably during the following forty years to what they had done. His *Autobiography*, though it stops short with the restoration of the hierarchy, makes most heartening reading in these catastrophic days, when Pugin's "dreams of returning glory" have been so brutally shattered by high explosives and by fire. One can imagine the fearless energy and concentration that Ullathorne would have devoted to the tasks of reconstruction, and how vigorously he would have taken every advantage of whatever opportunities for improvement and extension may be offered by the necessity of replacing ruined or damaged buildings. Not even Manning possessed in so remarkable a degree the capacity for leadership which was so strongly marked in that rugged Yorkshireman. Himself a superbly virile representative of the old English Catholics, who could even claim direct descent from Saint Thomas More, he had to assume the direction of perhaps the most miscellaneous combination of forces in the Catholic revival. Newman, with his craving for intimate friendship, found in Ullathorne the one really intimate friend of his Catholic life. From his early years

among the convicts in Australia, his life's work was mainly devoted to the needs of the poorest among his people, and their numbers grew rapidly during his long rule in Birmingham. Not least he won the absolute confidence of his clergy. He recalls how on his arrival to take possession in Birmingham

I was received by the main body of the clergy of the district in St. Chad's cathedral. Dr. Newman and the Oratorian Fathers who had recently taken possession of old Oscott were also present. The clergy dined with me, and Dr. Weedall addressed me in their name in a beautiful discourse, in which his loyalty and that of his brethren the clergy to the one appointed over them by the Holy See was cordially expressed, cordially received, and what is much more, that loyalty was realized to the letter. For the first time in my agitated life I found myself placed in a peaceful jurisdiction, over a united clergy, conspicuous for their devotion to the episcopal authority.

DENIS GWYNN.

A CLASSIC IN HYMNOLOGY

WHEN some thirty years ago the news that Pius X had ordered the reform of the breviary reached the Benedictine College of Sant'Anselmo in Rome, the venerable abbot Dom Ambrose Amelli of Montecassino, a biblical and patristic scholar of international repute, was heard to say: "How glorious! Now we shall recite the *Splendor paternae gloriae*!" This saying was repeated to the students by the Rector of the College in the weekly spiritual conference and sent many, among them the present writer, straight to their breviaries to study that particular hymn. In the case of one of those students that hymn became henceforth a great favourite. The *Splendor paternae gloriae*—S.P.G.—is undoubtedly one of the purest gems of our liturgical hymnology and it deserves all the attention it has received from English scholars.¹ Familiar though it now is to those who recite the breviary, a few lines of exegesis may not be unwelcome to readers of this REVIEW, and may even help them to a fuller appreciation of its beauties.

The hymn, unfortunately retouched by the humanist revision under Pope Urban VIII, is now assigned, both in the Roman and in the monastic breviaries, to the ferial office of Lauds on Monday. We give here its primitive text with Cardinal Newman's translation. We note the corrected lines with an asterisk.

¹ It has been included in *The Oxford Book of Mediaeval Latin Verse*, chosen by Stephen Gaselee, Fellow of Magdalene College, Cambridge, Oxford, 1928, pp. 6-7; *The Hundred Best Latin Hymns*, selected by J. S. Phillimore, M.A., LL.D., D.Litt., Professor of Humanity in the University of Glasgow, 1926, pp. 9-10; *Early Latin Hymns*, with introduction and notes by the late A. S. Walpole, M.A., Cambridge University Press, 1922, pp. 35-39. Besides that of Cardinal Newman given in the text, I have seen some thirty more or less happy attempts at an English translation of the hymn, made by such well-known verse-writers as Caswall, Chandler, Wallace, Campbell, etc. For further information concerning the history of the hymn, cf. J. Julian, *A Dictionary of Hymnology*, London, 1907, under "*Splendor paternae*", and Dom M. Britt, O.S.B., *The Hymns of the Breviary and the Missal*, London (B.O. and W.), 1922, pp. 55-58.

ORIGINAL TEXT

*Splendor paternae gloriae
de luce lucem proferens,
lux lucis et fons luminis,*

**dies dierum illuminans :*

*Verusque sol illabere,
micans nitore perpeti :
jubarque Sancti Spiritus
infunde nostris sensibus.*

*Votis vocemus et Patrem,
Patrem potentis gratiae,
Patrem perennis gloriae :
culpam releget lubricam.*

Confirmet actus strenuos :

dentes retundat invidi :

casus secundet asperos :

**donet gerendi gratiam.*

*Mentem gubernet et regat
*casto fideli corpore ;
fides calore ferveat,*

fraudis venena nesciat.

Christusque nobis sit cibus,

potusque noster sit fides ;

laeti bibamus sobriam

**ebrietatem Spiritus.*

CARDINAL NEWMAN'S VERSION
(of revised text)

Of the Father Effluence bright,
Out of Light evolving light,
Light from Light, unfailing
Ray,

Day creative of the day.

Truest Sun, upon us stream
With thy calm perpetual beam,
In the Spirit's still sunshine
Making sense and thought
divine.

Seek we too the Father's face,
Father of almighty grace
And of majesty excelling,
Who can purge our tainted
dwelling :

Who can aid us, who can
break

Teeth of envious foes, and
make

Hours of loss and pain suc-
ceed

Guiding safe each duteous
deed.

And infusing self-control,
Fragrant chastity of soul,
Faith's keen flame to soar on
high

Incorrupt simplicity.

Christ Himself for food be
given,

Faith become the cup of
Heaven,

Out of which the joy is
quaffed

Of the Spirit's sobering
draught.

<i>Laetus dies hic transeat :</i>	With that joy replenished,
<i>pudor sit ut diluculum,</i>	Morn shall glow with modest red,
<i>fides velut meridies,</i>	Noon with beaming faith be bright,
<i>crepusculum mens nesciat.</i>	Eve be soft without twilight.
<i>*Aurora cursus provehit :</i>	It has dawn'd : upon our way,
<i>*aurora totus prodeat</i>	Father in Thy Word, this day
<i>in Patre totus Filius</i>	In Thy Father, Word divine,
<i>et totus in Verbo Pater.</i>	From Thy cloudy pillar shine.

Historically and theologically as well as liturgically considered the S.P.G. is full of interest. It is admittedly a genuine work of St. Ambrose. It is ascribed to him by St. Fulgentius of Ruspe (*d.* 533)¹ and mentioned as his in the Rule of St. Aurelianus of Arles (*d.* 555). It is one of the twelve hymns admitted as certainly Ambrosian by the Benedictine editors of St. Ambrose's works.²

Among the many other achievements of his crowded pontificate to St. Ambrose falls the credit of introducing hymn-singing into the Latin liturgy. In a famous passage of his *Confessions*³ St. Augustine has recorded the origin of that practice. In the year 385,⁴ the mother of the young Emperor Valentinian II, Justina, bent on favouring the Arian faction in Milan, ordered St. Ambrose to hand over to the latter the Portian Basilica. The Saint refused, and Justina sent soldiers to enforce her order. Events came to a climax in the Holy Week of the same year, when from Palm Sunday to Maundy Thursday the Bishop was besieged in his own cathedral, and with him were his people, ready—St. Augustine says—to

¹ *Ep.* XIV, 10, 42. Cf. also St. August, *Confess.*, XIII, 13, 23.

² See Migne, P. L., Appendix to vol. XVII.

³ *Confess.*, IX, vii, 15.

⁴ Cf. Dom S. Bäumer, O.S.B., *Histoire du Breviaire*, First Vol., Paris, 1905, pp. 190 *sqq.*; Bardenhewer, *Patrology*, Freiburg-im-Breisgau, 1908, p. 439; Walpole, *op. cit.*, pp. 16-30.

die with him. "There"—St. Augustine continues¹—"my mother Thy handmaid [St. Monica] bearing a chief part of those anxieties and watchings, lived for prayer alone [*orationibus vivebat.*] We, yet unwarmed by the heat of the Spirit, were nevertheless stirred by the sight of the amazed and disquieted city. Then was first instituted the singing of hymns and psalms after the manner of the Eastern Churches [i.e. alternately], lest the people should wax faint through the tediousness of sorrow." The effect produced by the singing of those hymns was phenomenal. "*Quantum flevi*"—St. Augustine says of himself²—"in hymnis et canticis suave sonantis Ecclesiae tuae commotus acriter!" Hymn-singing during the celebration of the Divine Mysteries became from that time forth part and parcel of most Western Liturgies.

Whether St. Ambrose had already composed a number of such hymns, which he now passed on to his people, or whether he improvised them during those days of enforced inactivity, as St. Augustine seems to suggest, is not known. The former alternative seems the more likely, since the score or so of hymns, which are undoubtedly his, although they are characterized by a certain most pleasing ruggedness and unaffectedness, are nevertheless all of them perfect compositions and show no signs of improvisation. This is particularly the case with S.P.G., which has been deservedly described as "inimitably beautiful".³

In writing verse, as in all his other works, St. Ambrose was pre-eminently the practical shepherd of his flock. He wrote verse to teach Christian doctrine. The Arians, following the example of Arius himself, had succeeded in popularizing their opinions by purveying them to the people in the form of catchy songs. St. Ambrose was not ashamed to follow their

¹ *Confess.*, l. c.

² *Ib.*, c. vi, 14.

³ Cf. Ch. Blume, art. *Hymnody* in the Catholic Encyclopaedia, p. 600.

example, indeed he gloried in the fact. *Fas est ab hoste doceri* was his answer to the accusation of his enemies, and in 386 he wrote :¹ "*Hymnorum quoque meorum deceptum populum ferunt. Plane nec hoc abnuo. Grande carmen istud est quo nihil potentius. Quid enim potentius quam confessio Trinitatis quae quotidie totius populi ore celebratur ! Certatim omnes student fidem fateri : Patrem, Filium et Spiritum Sanctum norunt versibus praedicare. Facti sunt igitur omnes magistri, qui vix poterant esse discipuli !*"

Now, among the Saint's genuine hymns, that in which the most explicit *confessio Trinitatis* is to be found is precisely the S.P.G. If only for this reason, the hymn merits special study, since it is nothing less than a contemporary document of primary importance, composed at the height of the Trinitarian and Christological controversy.

Liturgically, too, the S.P.G. claims special attention. The fact that it is still in use in the Liturgy may be instanced as an example of the survival of the fittest. As is well known, St. Benedict was the first formally to include the hymns of St. Ambrose, notably the S.P.G., as an integral part of the liturgical office. He calls them all by the general term *Ambrosianum*, viz. St. Ambrose's hymn. As, however, by St. Benedict's time many anonymous hymn-writers were already imitating St. Ambrose, it became well-nigh impossible to sift the genuine Ambrosian hymns from the mass of later imitations. In fact St. Isidore writes² : "Hymns are from his" (St. Ambrose's) "name called Ambrosians" ; and Hincmar (*d.* 882) has already forgotten even the Ambrosian origin of hymns and explains that they are called *Ambrosian*, i.e. divine, as derived from *Ambrosia*, the mythical food of the gods.³

Originally the S.P.G. was recited daily throughout

¹ *Serm. cont. Auxent.*, c. 34.

² Cf. Walpole, *op. cit.*, p. 18.

³ *Ib.* l. c.

the week at Lauds in Benedictine choirs¹; but some time during the ninth century, at about the time when hymns, hitherto an exclusive feature of the monastic breviary, were adopted by the Roman Church, there seems to have been a reshuffle of the old hymns and a replacement of most of them by new ones.² Of the genuinely Ambrosian hymns only three or four remained in use, among them the S.P.G., assigned now to one single day in the week—Monday—at Lauds. Finally, as has been said, under Pope Urban VIII (1623-44), himself a skilful hymn-writer—witness the proper hymns of SS. Teresa, Venantius, Elisabeth, etc., which are his compositions—the new school of classicists subjected the early hymns of the breviary, notably those of St. Ambrose, to a minute correction which, while attending with meticulous preciosity to Latin quantities and metres, in some cases wantonly destroyed the original freshness and poetical daring of the author.³ We shall point to one notorious instance in the hymn under consideration.

* * * * *

The S.P.G. is composed of eight four-lined stanzas, written in St. Ambrose's invariable and unmistakable iambic-dimeter, admirably adapted for community singing. St. Fulgentius twice calls this hymn simply the Morning Hymn—*Hymnus Matutinus*. It is in fact a colourful morning prayer to the Holy Trinity: the first two stanzas are addressed to the Second Person, Christ, the true Day of the day; from the third to the seventh stanza God the Father is invoked for help and protection in carrying through a clearly sketched programme of Christian living; the concluding, eighth, stanza is a final invocation

¹ Cf. Julian, op. cit., under *Splendor paternae gloriae*.

² Cf. Dom Bäumer, *Histoire du Bréviaire*, vol. I, pp. 368 sqq.

³ *Ib.*, vol. II, pp. 293 sqq.

to the Holy Trinity. Thus, the explicit *confessio Trinitatis* against the Arians, which evidently was uppermost in St. Ambrose's mind when composing the hymn, occurs thrice :

- (i) . . . *Paterna gloria—*
Lux lucis . . . verus Sol—
jubar Sancti Spiritus.
- (ii) *Votis vocemus et Patrem—*
Christus nobis sit cibus—
ebrietas Spiritus.
- (iii) *Aurora totus prodeat*
in Patre totus Filius
et totus in Verbo Pater.

Throughout, moreover, Grace and Faith are insisted upon as the essential elements of the Christian life :

Patrem potentis gratiae—
donet gerendi gratiam—
fides calore ferveat—
potus noster sit fides—
fides velut merities.

Let us now take in turn each of the beautiful stanzas :

- (i) *Splendor paternae gloriae* Splendour of the Father's
glory¹
de luce lucem proferens : bringing forth light from Light :
lux lucis et fons luminis, Light of Light and Fount of
light
dies dierum illuminans. Day which enlightens all days.

As a morning hymn the S.P.G. naturally opens with a reference to the awakening light, and in doing so the poet has almost exhausted the Latin vocabu-

¹ I attempt here no more than a literal rendering of a hymn which, like most liturgical hymns, defies translation. I have read some fifty versions of it in different languages; none is wholly satisfying. The Italian saying, "Traduttore, traditore", *pace* even Cardinal Newman, applies more or less to them all. This fact has a bearing on the question of translating ecclesiastical Latin for the Clergy—a question raised recently in the CLERGY REVIEW (November 1940, p. 400 and note). We should never forget that we are bound to the recitation of daily *Latin Prayers* and that we are therefore bound to try to understand them.

lary : *splendor, lux, lumen, jubar, nitor, sol, dies, gloria, illuminare, micare*. These opening lines suggest a perfect blaze of light. They express the exultation of the human soul as it joins in the universal joy of Nature awakening again to energy and action. The office of Lauds is the liturgical welcome of the light of the new day, and instinctively the Christian's thoughts go back to Christ's resurrection at dawn ; to the true Dayspring who comes again from on high to visit the world ; to the Giant who even now rejoices while preparing to run his course once more ; to the Light that enlighteneth every man coming into the world. St. Ambrose carefully picks his words to stress the divinity of the Son against the Arians : *Splendor*, of course, refers to St. Paul's description of Christ as the *Splendor gloriæ et figura substantiæ Ejus (Patris)*¹ ; *Lux Lucis* is an echo of the Nicene formula *Lumen de Lumine*. In another place St. Ambrose writes :² "*Dicet aliquis quomodo generatus est Filius ? Quasi sempiternus, quasi Verbum, quasi splendor lucis æternæ ; quia simul splendor operatur et nascitur.*"

The modern reading *Diem dies*, which has crept even into the monastic breviary, is a corruption of the certainly original and metrically quite correct form *Dies dierum*. *Illuminans* is here used as an adjective, and is therefore followed by a genitive plural : *illuminans dierum*. Thus the phrase, in the poet's mind, means : Day illumining (the succession of) days. In singing, the elision *dierum*—*illum* . . . created a difficulty, and for that reason was substituted the easier *Diem dies illuminans*.

(ii) *Verusque Sol, illabere*

micans nitore perpeti :

*jubarque Sancti Spiritus
infunde nostris sensibus.*

True Sun ! shed thy light
upon us
shining with eternal bright-
ness ;

pour forth upon our senses
the Holy Spirit's radiance.

¹ Heb. i, 3.

² *De Fid.*, I, 79.

In the order of physical creation, light is the most apt form under which to convey the idea of God. Instinctively we associate light with the spiritual, supernatural order.¹ The old Egyptian and present-day Eastern worship of the Sun, the Roman festival of the *Natalis Solis invicti*, and similar celebrations of the old pagan Saxon ritual—now resurrected by the new Nazi cult—were inspired by that thought. Our Liturgy is full of it and has sanctified it. Throughout the ecclesiastical cycle light plays a prominent part in our feasts, as typifying the object of our worship. At Christmas we are told: A Light shall shine upon us this day; at the Epiphany: Arise, be enlightened, O Jerusalem, for thy Light is come; at Candlemas we march processionally to meet the Light for the revelation of the Gentiles; at Easter we joyfully greet the *Lumen Christi*; the climax is reached at Pentecost with the soul-stirring cry: *O Lux beatissima!* So also in the course of each day the character of each canonical hour is conditioned by the physical appearance or disappearance of light, and the Liturgy is full of references to this, particularly in the offices of Lauds and Vespers. And in every case, either implicitly or explicitly, it seizes the opportunity to raise our minds to the source of all light, who said in the beginning: Let there be light, and there was light, and to hymn Him as the fountain of both natural and supernatural light. It is certainly remarkable that the oldest Greek hymn we possess is the Φῶς ἱλαρόν, appointed to be sung at the liturgical office of sunset (τὸ λυχνικόν, *lucernare* or *lucernarium*), wherein too there is a magnificent explicit confession of the Trinitarian mystery: . . . ἰδόντες αὖς ἑσπερινόν, ὑμνοῦμεν πατέρα, καὶ Υἱὸν καὶ Ἅγιον Πνεῦμα Θεόν. It is quite probable that St. Ambrose had

¹ See the interesting remarks of Walter Shewring in his article, "Latin Hymns", in the CLERGY REVIEW, June 1940, p. 489.

this hymn in mind when he composed the first two stanzas of the S.P.G.

- (iii) *Votis vocemus et Patrem* : In our prayers let us implore
the Father
Patrem potentis gratiae, —the Father of all-potent
grace,
Patrem perennis gloriae : the Father of eternal glory :
culpam releget lubricam. may He banish afar ensnaring
sin.

The first line aptly turns the hymn from a mere avowal of the Trinitarian dogma into a prayer for the coming day. *Votis* is therefore placed first, and then the conjunctive *et*, linking the only Person of the Holy Trinity not yet explicitly mentioned with the *verus Sol*—the Son, and the *jubar Spiritus*—the Holy Ghost of the preceding lines. The threefold mention of *Pater* is a poetical, and very effective, turn of phrase often affected by St. Ambrose. Moreover, in this case the thrice repeated *Pater* not only brings to one's mind the mystery of the Trinity, but also God's Fatherhood in the threefold order of nature, of grace and of glory.¹

Divine Grace, the essential element of our supernatural life, is fittingly given the epithet *potens*. Its potency is shown in the effects it produces in the soul, which form the subject-matter of the subsequent petitions.

Note in the fourth line the expressive beauty of the compound verb *relegare*—to banish afar, utterly to banish, and of the adjective *lubrica*, connoting the idea of a subtle danger, a deadly surprise.

- (iv) *Confirmet actus strenuos*, May He strengthen our own
efforts,
dentes retundat invidi, blunt the teeth of the Envious-
One,
casus secundet asperos, bring good out of adversity,
donet gerendi gratiam. give us grace to act wisely.

¹ Cf. again the article by W. Shewring, cited in a former note.

A Christian's petitions for divine help could not be more graphically expressed. The word *confirmare* bears the meaning of seconding, upholding, supporting, backing-up, giving a definite shape to, a serious undertaking. The second line is superb: May He blunt, or break, as Cardinal Newman translates the highly expressive *retundat*, the teeth of the jealous one, the envious one; the teeth of rancour, of rage. *Invidus* is, of course, the Devil, and St. Ambrose has obviously in mind the text :¹ *Invidia autem diaboli mors intravit in orbem terrarum*. In another place,² the holy Doctor describes man as, through original sin, *vulneratus dente serpentis*—wounded by the tooth of the serpent. The humanist correctors changed the fourth line *Donet gerendi gratiam*, which insists once more on the necessity of Divine Grace for our good actions, into *Agenda recte dirigat*, where unfortunately the specific word *Grace* has been dropped altogether.

- | | |
|-------------------------------------|----------------------------------|
| (v) <i>Mentem gubernet et regat</i> | May He guide and rule our mind |
| <i>casto fideli corpore :</i> | in a chaste and faithful body : |
| <i>fides calore ferveat,</i> | may our faith burn strongly |
| <i>fraudis venena nesciat.</i> | untouched by falsehood's poison. |

The humanists corrected the second line into the tautological: *Sit pura nobis castitas*. Much more ethically expressive is the original, praying, as it does, for the loyal co-operation of a chaste body with a mind, a soul ruled and governed by God.

The third and fourth lines are a timely warning against heresy. *Venena fraudis*—poisons of deceit, means simply false dogmas, heresy. Beyond doubt St. Ambrose meant Arianism, disguised at that time under the cloak of imperial favour and offered with

¹ Wisdom ii, 24.

² *De bened. Patriarch.*, 32.

the cup of worldly honours and promotion. The position of *nesciat* at the very end of the stanza is a very successful trick often employed by St. Ambrose. There is another, and still happier, example in the seventh stanza.

- (vi) *Christusque nobis sit cibus,* Let Christ be our food,
potusque noster sit fides : let faith be our drink :
laeti bibamus sobriam joyfully let us drink the sober
ebrietatem Spiritus. inebriation of the Spirit.

Many, among whom is certainly the present writer, consider this stanza one of the most inspired in the whole of our Christian hymnal. If that so-called paradoxist, Chesterton, ever happened to read it in the monastic breviary, his heart must have rejoiced exceedingly. It certainly made a profound impression on St. Ambrose's disciples. St. Augustine refers to it¹ and St. Fulgentius of Ruspe quotes it :² "*Hinc est quod beatus Ambrosius in hymno matutino hujus nos postulare gratiam ebrietatis edocuit dum dicimus : Laeti bibamus sobriam ebrietatem Spiritus.*" This daring paradox—*sobria ebrietas*—which challenges all translation,³ is one of St. Ambrose's happiest expressions. He himself was well aware of it and is evidently very fond of it, since he often repeats it ; for example :⁴ "*Haec ebrietas sobrios facit, haec ebrietas gratiae non temulentiae est : laetitiam generat, non titubantiam.*" Even the alliteration in the Latin words *sobria ebrietas* adds to the effect. Theologically the whole stanza is equally happy : the outpouring of the Holy Ghost (*sobria ebrietas Spiritus*), communicated to us through true doctrine (*potus noster sit fides*) and through the sacramental system, chiefly the Eucharist (*Christus nobis sit cibus*) resulting in holy joy (*laeti*) is most

¹ *Confess.*, XIII, 13, 23.

² *Ep.*, XIV, 42.

³ I leave it to Monsignor Knox to take up the challenge.

⁴ *De Cain*, I, 19.

fittingly described. When reciting these glorious lines one thinks at once of the outpourings of the Spirit upon the great lovers of Christ : St. Paul—*Inebriamini Spiritu Sancto . . . Vivo ego, jam non ego . . .* ; St. Ignatius of Antioch—*Fruentum Christum . . .* ; St. Benedict—*Nihil amoris Christi præponant . . .* ; St. Francis of Assisi—*Laudatu si' . . . laudatu si' . . .* ; St. Teresa—*Que muero porque no muero . . .* ; St. Philip Neri in the Roman catacombs on Pentecost eve, etc.—all, of course, having their prototype in the spiritual inebriation of the Apostles at the first Christian Pentecost—"These men are full of new wine. . . ."

It is certainly hard to understand how the so-called correctors had the heart to change the superb *sobria ebrietas* into the rather colourless and insipid *sobria profusio*.

- (vii) *Laetus dies hic transeat :* Joyously let this day pass by :
pudor sit ut diluculum, may our modesty be as the
 dawn,
fides velut meridies, our faith as the noonday,
crepusculum mens nesciat. may the mind know no night-
 fall.

This, and the last stanza, sum up in beautiful similes, suggested by the gradually growing light of dawn, the petitions formulated above as a programme for the coming day. The pure serene rays of dawn remind us of the virtue of *pudor*, which may mean either modesty or purity ; the fervent enthusiasms of faith are compared to the fierce darts of the sun at noon ; inevitably the mind reaches forward to the dreaded *crepusculum*, sunset and its subsequent darkness, and, in a manner characteristically Ambrosian, the poet pronounces the word of ill-omen, only, with consummate artistry, to annul it by the hammer-stroke of the last word : *nesciat*.

- (viii) *Aurora cursus provehit* : Dawn leads on the running
hours :
aurora totus prodeat Let the dawn shine out in its
fullness
in Patre totus Filius the Son complete in the Father
et totus in Verbo Pater. and the Father complete in
the Word.

This final doxology—for a doxology it is, accommodated to the main theme of the hymn—rounds off the whole composition with another explicit confession of the Holy Trinity, stressing the oneness in nature of the Father and the Son which was precisely the point rabidly objected to by the Arians.

The *aurora totus* of the second line is Christ. The gender *totus* creates no difficulty : it is used as the *ipse* in St. Ambrose's well-known line : *ipse petra Ecclesiae*, referring to St. Peter, or *ille vas electionis*, describing St. Paul, or in such phrases as *qui, anima totus, generose respondit*. Or, perhaps, *aurora*, although against the rules of the Latin quantity, might be taken as an ablative, "with the dawn let there come forth".

Thus the people of Milan, and through them the whole of Western Christendom, received from their great Bishop a clear formula of belief in the mystery of the Holy Trinity, which they could sing as an inspiring morning prayer. St. Ambrose could well write : "With their hymns they proclaim the Father, the Son, and the Holy Ghost. All have become masters, where before they could scarcely have been called disciples."

ROMANUS RIOS, O.S.B.

SABBATARIANISM AND THE DECALOGUE

THERE can be few popular misconceptions more deeply rooted among Christians, Catholic as well as Protestant, than that correlation of the Christian Sunday to the Jewish Sabbath (resulting normally in Sunday observance according to sabbatical precedents) which we call "sabbatarianism". With many it is expressive of a definite belief. The Scottish Presbyterian who refers to the first day of the week as "the Sabbath" and regards it as primarily a day of sacrosanct repose, probably does so out of reverence to a Mosaic law which he considers still to be valid. But even those for whom theology and history alike preclude such an opinion show by their manner of speaking how deep is the infection. The *Catholic Encyclopædia*, under "Sabbath Observance", no less than *Hasting's Encyclopædia of Religion and Ethics*, under "Christian Sabbath", advises the reader to "see Sunday". And the Catechism, like the average manual of Moral Theology, by its treatment of Sunday observance under the Third, or Sabbath Commandment of the Decalogue, rather than under the First, or Festal Commandment of the Church, goes a long way to confirm the prevailing impression that Sabbath and Sunday are but two names for the same thing.

This mistaken impression is either based upon, or else leads to (it is not always clear which is cause and which effect), a false view of the Decalogue. To correct it on either count, we propose, first, to trace briefly the growth and development of sabbatarianism, and, secondly, to establish the true view of the Decalogue in general and of the Sabbath Commandment in particular.¹

¹ For a more detailed historical study, see articles by the present writer in *Ephemerides Theologicae Lovanienses*, 1935, p. 291 ff., and in the *CLERGY REVIEW*, April, 1935, p. 269 ff.

GROWTH AND DEVELOPMENT OF SABBATARIANISM

It is clear from a study of contemporary documents and admitted by competent historians¹ that our modern conception of Sunday as a species of Christian Sabbath, with its distinction between forbidden servile and lawful liberal work, does not derive from Christian antiquity, but was artificially fostered by the ecclesiastical and civil legislators of the sixth to eighth centuries as a means of getting the peasantry to leave the plough and come to church on the Lord's day. To the early Christian, Sunday was essentially a Eucharistic festival, a joyous weekly commemoration of the Resurrection, the dominant feature of which was not repose, but intensified spiritual activity. It was inevitable, of course, that this spiritual concentration should eventually lead to a tradition or custom of abstaining in general, on Sundays, from incompatible secular pursuits; and, as Tertullian witnesses, that, in fact, is what had happened by the end of the second century. But there was no question of thus abstaining out of obedience to the ancient Sabbath Commandment. The first Jewish converts might be allowed, *ex devotione*, to observe a Saturday Sabbath along with the Christian Sunday, but Christians in general were averse to any such judaizing tendencies; nor were they conscious of any parallel between the Jewish Sabbath and the Christian Sunday, other than that provided by their common character as weekly days of worship. Indeed, it was not until the sixth century, an age of much legislation but little learning, that their parallelism as weekly days of rest became, in any sense, the common tradition of the West.

It came about in this way. The rapid spread of the Church from the cities to the countryside, which

¹ Cf. Dublanchy, art. *Dimanche*, Dict. de Théol. Cath., t. iv, c. 1308 ff; Dumaine, art. *Dimanche*, Dict. d'Arch. Chrét., t. iv, c. 858 ff; Thomas, *Der Sonntag im frühen Mittelalter*, Göttingen, 1929.

characterized the fourth and fifth centuries, raised new and acute problems for the sixth-century legislator. The peasants were, in general, superstitious and illiterate. They had been converted, often enough, not by individual instruction, but district by district, each in the trail of its princeling or lord, and it was essential that, somehow or other, they should be given a minimum of sound doctrine. In other words, they must be got to church at least on Sundays and holy days. The difficulty was that, in the main, they were serfs, bound to devote a large part of their week to the working of their master's estate, and liable to devote the rest, even if it included Sunday, to the tillage of their own little plot. For the legislator, therefore, the problem resolved itself to this : serf or rural labour, whether forced or free, must be made to cease on the Sunday. Repose, which had hitherto been a purely accidental feature of Sunday, interpreted rather according to the festive spirit of the day than according to the letter of any law, must become, on a par with divine worship, an essential element of Sunday observance, strictly regulated and strictly enforced. To men with such an object in view, the Sabbath parallel was too evident, and its practical value too clear long to escape attention.

The first, as far as we know, frankly to adopt the term "*opus servile*" in its Mosaic sense (hitherto it had been interpreted for the Christian as meaning "sin"), was Martin, archbishop of Braga, whose "*De Correctione Rusticorum*" contains this significant passage : "*opus servile, id est, agrum, pratum, vineam vel si qua gravia sunt, non faciatis in die dominico*".¹ The Sabbath parallel, thus introduced, spread rapidly from writer to writer and from synod

¹ C.18, *apud* Thomas, *op. cit.*, p. 29. In my articles referred to above, I quoted a sermon attributed by Migne to St. Caesarius of Arles, as the first clear instance of Sabbath parallelism. It has since been brought to my attention that this sermon is now admitted to be the work of Rabanus Maurus, a much later writer.

to synod. From the end of the sixth century onwards, nearly every ecclesiastical council and civil code had its Sunday law, and in almost every case the parallel and, often enough, even the authority of the Mosaic Sabbath law was invoked. Sunday was said to be "the perpetual day of rest, foreshadowed in the seventh day and made known to us in the Law and the Prophets". "On Sunday," ran the order, "let no one presume to do servile work, for this is forbidden in the Law, as Sacred Scripture everywhere bears witness." And so on, for several centuries. Nor, if we can judge from the severity of the civil codes and the dreadful stories of divine vengeance visited upon those who, however excusably, broke the letter of the law, did the new sabbatarianism lack anything of the rigour of the old.

"*Leges firmanantur cum moribus utentium approbantur.*" By the time the world emerged from the Dark Ages into the light of the thirteenth century the Sabbath parallel had been welded into the Sunday law by six centuries of tradition. Theologians of eminence, like St. Thomas Aquinas, might refuse to accept the authority of the Sabbath law as such, but they could not reject the sabbatarian character of the Sunday law, sanctioned as it was by age-old custom. All they could do was to eliminate its crudities, to explain it systematically and to adapt it, as far as canonical principles would allow, to the Christian spirit and to contemporary needs. And that, in brief, is what Catholic theologians have been trying to do, however unsuccessfully, ever since.

From the thirteenth century onwards, therefore, we find little trace of sabbatarian principles, as distinct from sabbatarian practice, among Catholic legislators and theologians. There has been some harking back among legislators to the misleading terminology of sixth- to twelfth-century synods, much wrangling and hair-splitting among theologians as

to the precise meaning of "opera servilia", and occasional evidences of sabbatarian rigour in the application of the law, but no confusion on the fundamental principle of the abrogation of the Sabbath law. It is only among certain Protestant sects that we find any recrudescence of sabbatarianism in theory as well as in practice.

In protestant England there was division of opinion. "The Puritans," as Green records, "identified the Lord's Day with the Jewish Sabbath, and transferred to the one the strict observances which were required for the other. The Laudian clergy, on the other hand, regarded it simply as one among the holidays of the Church, and encouraged their flocks in the pastimes and recreations after service which had been common before the Reformation."¹ By the end of the Victorian era it seemed that the Puritans had won the day. More recently, however, we have witnessed a marked reaction, but one of dire consequence; because the average man, falsely assuming the dour rigidity of the puritan Sabbath to be characteristic of Christianity, has reverted, not to the Christian, but to the pagan Sunday. We have explained that this assumption has no foundation in primitive Christianity. It remains for us to show that it has no foundation in divine law.

THE TRUE VIEW OF THE DECALOGUE

The decalogue, considered as a positive enactment promulgated to the Israelites on Mount Sinai, is simply a section of that Mosaic code of laws which, as we see from the apostolic council at Jerusalem and from the teaching of St. Paul,² the Apostles and early Christians regarded as abrogated with the coming of

¹ *A Short History of the English People*, London, 1886, p. 495.

² Cf. *Galatians*, chapters III to V.

the New Testament. And yet it was clear from the very first that many sections of this abrogated code, among them what we call the Ten Commandments, had an innate validity of their own, for they were derived from that immutable law of nature which God had established in His creation, and must endure with it. It was in this sense, therefore, that the Fathers accepted the decalogue, and it was in the same sense that they explained our Lord's claim to have fulfilled the Law.¹ He had, as they explained, corrected the restrictive literalism of the Jewish interpretations, by forbidding not only the doing of evil, but even the desire of evil, not only sin, but the cause of sin, not only murder, but all injurious violence and anger, not only adultery, but every lustful look, not only perjury, but all needless swearing.²

But though the early Fathers accepted the validity of the natural moral precepts contained in the decalogue (as distinct from the abrogated ceremonial precept of the Sabbath), they did not make them, as we do now, the backbone of the Christian moral system. The moral instruction of catechumens was based on the distinction of the Two Ways (the way of life, which consists in the observance of the twofold precept of love, and the way of death, which is that of deadly sin), and was characterized by insistence on the new code of the Sermon on the Mount. Reference to the Sinaitic commandments, either singly or collectively, is rare, and is usually made with an apologetic purpose, or to emphasize the superiority of the new Christian commandments.³

It is to St. Augustine that we owe the adoption of the decalogue as the framework of Christian moral instruction, and the occasion of this major change was

¹ Matt. v, 17.

² Cf. St. Ambrose, *Enarr. in Ps. LXI*, n. 33 ff., P.L., t. XIV, c. 1180; St. Augustine, *Contra Faustum Manichaeum*, l. XIX, c. XIX ff., P.L., t. XLII, c. 359 ff.

³ Cf. Dublanchy, art. *Décalogue*, Dict. Théol. Cath., t. IV, c. 171.

his struggle against Manicheism. The Manichees, who were dualists, attributed the decalogue to the Evil Principle and held that the New Law alone derived from God. St. Augustine, therefore, found it necessary to insist both on the divine origin of the decalogue and on its permanent validity as a code of conduct for the Christian. If the New Law forbade not only evil acts, but evil desires, so too, he claimed, did the Old Law, when properly understood; and the twofold precept of love, characteristic of Christianity, far from being contrary to the Ten Commandments, was, as St. Paul himself had taught, their synthesis and fulfilment.¹

But before he could propose the decalogue as a satisfactory catechetical framework, he had first to explain the precise value of the Sabbath precept. It is characteristic of the patristic age that he did *not* explain it as a prototype of the Sunday law, nor the Jewish repose as a norm for the Christian day of rest. The Jewish Sabbath, he teaches, is a thing of the past, and whether we feast or fast on Saturday makes no matter. The Sabbath law has ceased to have value as a law: "*quia vetera transierunt, cum eis transit etiam carnalis vacatio sabbati*". The only message it has for us is allegorical: "*ideoque inter omnia decem illa praecepta, solum ibi quod de sabbato positum est, figurate observandum praecipitur, quam figuram nos intelligendam, non etiam per otium corporale celebrandam suscepimus . . . Sabbato enim significatur spiritualis requies.*"²

St. Augustine's precise distinction between the permanently valid moral precepts of the decalogue and

¹ *Contra Faustum Manichaeum*, l. XV, c. IV ff., l. XIX, c. XVIII ff., P.L., t. XLII, c. 306 ff., 359 ff. He develops this doctrine in *Sermons* VIII, IX, XXXIII, CIX, P.L., t. XXXVIII, c. 67 ff., 75 ff., 207 ff., 636 ff. It is likewise to St. Augustine that we owe our modern Catholic classification of the Commandments. His arrangement, which, in view of its catechetical purpose, was logical rather than textual, has, with one or two exceptions (e.g. the Anglo-Saxon version of King Alfred), been almost universally adopted by Catholics since his time.

² Ep. LV, *Ad inquis. Januar.*, c. XII, n. 22, P.L., t. XXXIII, c. 214 ff.

the abrogated Sabbath precept reappears from time to time during the Dark Ages¹ although, as we have already seen, it was not infrequently obscured by the prevailing sabbatarianism of the period. An episcopal statute of the ninth century, for example, in a list of the Ten Commandments, expresses the respective obligations as follows: ". . . Keep the Sabbath day, as the Lord thy God hath commanded thee. Six days shalt thou labour; the seventh day is the Sabbath, that is, the repose of the Lord thy God; thou shalt do no work therein. . . . All these commandments, just as they were commanded to the Jews, so also must they be observed by all Christians, except that we Christians must transfer to the Lord's day that reverence which the Jews showed to the Sabbath."²

With the advent, however, of St. Thomas Aquinas, who gave scholastic form and precision to the Augustinian doctrine, the confusion introduced by the sabbatarian parallelists was more or less permanently dispelled from Catholic theology. The Ten Commandments, he explains, are, with the exception of the third, merely declarations of duties already incumbent on men by the law of nature. The third commandment differs from the rest in that it is partly moral, i.e. natural law, partly ceremonial, i.e. divine positive law. In so far as it obliges man to obey the dictate of his reason and devote to his spiritual needs, as to every other necessity of life, a certain undetermined part of his time, it is natural moral law and permanently obligatory. In so far as it determines the periodicity and manner of fulfilment of this obligation, it is a positive ceremonial law imposed by God on His Chosen People and only for the duration of the Mosaic dispensation.³

¹ Cf. St. Isidore, *In Exod.*, c. XXIX, P.L., t. LXXXIII, c. 301 ff; and the pseudo-Bede, *De psalm. lib. exegesis*, P.L., t. XCIII, c. 481 ff.

² Vatican MS Ottobianus 261, ed. Werminghoff, *Neues Archiv*, t. 27, 1902, p. 583 ff.

³ *Summa Theol.*, Ia IIae, qu. C, a. 1, 3, 11; IIa IIae, qu. CXXII, a. 4.

Duns Scotus tried to modify this valuation. According to his view, the commandments of the second table do not belong to the natural law, because God sometimes dispenses from them. They derive their obligation rather from their close conformity to the necessary principles of the natural law.¹ Later theologians, however, almost without exception accepted the thomistic doctrine, with the added explanation of St. Bonaventure that these precepts, though natural, needed to be revealed to sinful humanity, because of its blindness. Without revelation, they would not have been appreciated clearly and certainly enough to serve as a rule of life. But although the Sinaitic revelation gives added clarity and certainty to our knowledge of these principles of the natural law, it does not alter their character for Christians, by adding a further obligation of divine positive law. They derive their authority and interpretation, not from the text of the Pentateuch, but from the canons of right reason. It follows, therefore, that (contrary to the opinion of the Antinomians, condemned by Trent, session VI, c. 19) the fulfilment of all the commandments, except the Sabbath law, is a strictly Christian duty. Grace does not oust nature, and moreover, Christ Himself has positively confirmed their natural validity for His followers. At the same time it is significant that in none of the three versions of this confirmation,² each of which summarizes the essential commandments, is any mention made of the Sabbath law. The decalogue is to remain, but with Christ the Sabbath has reached its term.

PRACTICAL REFLECTIONS

The practical value of a correct estimate of the decalogue, and, in particular, of the third or Sabbath

¹ *In IV Sent.*, l. III, dist. XXXVII, *apud* Dublanchy, art. *Décalogue*, Dict. Théol. Cath., t. IV, c. 168.

² Matt. XIX, 17 ff., Mark X, 19 ff., Luke XVIII, 20 ff.

commandment, becomes immediately evident when we consider the importance of Sunday in Christian life and practice. Proper observance of the weekly day of worship (too commonly styled "the weekly day of rest"—a sabbatarian relic!) is vitally important. If things were as they should be, it would not be quite so indispensable. The moral law, of which the Sabbath commandment sought to secure a minimum observance, demands that our whole life should be centred around God and that we should devote to His immediate cult that amount of our time which is proportioned to His dignity and to our need. In a properly ordered Christian civilization, therefore, every day would be in some measure a day of worship.¹ But the fact remains that the mass of men ignore this moral law, and that unless we secure the due observance of Sunday, the worship of God will be almost entirely excluded from men's lives. Before, therefore, we can hope to christianize life in general, we must first take effective measures to christianize Sunday.

Now, as we have shown, the law of Sunday observance is not an immutable decree of God, but a law of our own making. The same factors (Christian law and custom) which fashioned, phrased and interpreted it to suit the needs of the sixth century, can, if need be, refashion or re-interpret it to meet the special needs of today. There would seem to be need of such an adaptation. The primary object of the old prohibition of serf labour, namely, that men should be *free* to go to church, is nowadays ensured, as far as the life of the community will allow, by the law of the land; and we can rely upon the Trade Unions to see to it that Sunday shall remain, as far as possible, a free day. The object of the modern ecclesiastical

¹ "If any man should here object that our custom on Sundays, Good Friday, Easterday and Whitsunday (is evidence to the contrary), the answer is that to the perfect Christian whose thoughts, words and deeds centre round the Word of God, his natural Lord, everyday is His and life is one long Lord's Day."—Origen, *Contra Celsum*, VIII, 21-22, P.G. t. 11, c. 1350.

law should rather be to ensure that *proper use* is made of the free day, that it should supply for the deficiencies of the rest of the week and counteract those secular interests and dissipations which threaten to fill men's lives ; in a word, to ensure that it should be, above all things else, a Christian day.

To these ends our modern "sabbatarian" law of repose from servile work contributes little or nothing. It frowns on hobbies and handicrafts which at least have the virtue of encouraging home-life (a vital Christian need of today), because in a bygone age, when there was no machinery to do the drudgery, they were part of the ordinary round of menial tasks ; while it has nothing to say against those recreations and amusements, the golf links, the road-house, the cinema and the dance hall, which threaten to turn the Sunday into a "break", as little related to divine worship or to Christian home-life as a Bank Holiday. We do not say that the law should ban all recreation, but while all these avenues remain open, it is idle to expect that forbidding men to garden and women to knit will bring them to Benediction.¹ The gloom of the Victorian Sabbath may have induced a distaste for religion, but there is no evidence that the Continental Sunday has contributed noticeably to a healthy Continental Christianity. What we really need is something half-way between these two extremes, a Sunday which encourages divine worship and Christian home-life, and discourages dissipation. A healthy public opinion zealously fostered in sermons and instructions may bring it about : a repose conceived in terms of an abrogated Sabbath and interpreted with sabbatarian rigidity will not.

LAWRENCE L. McREAVY.

¹ St. Augustine wrote : "*Melius enim utique tota die foderent, quam tota die saltarent,*" *Enarr. in ps. XXXII, P.L., t. XXXVI, c. 281.* Again : "*Quanto melius feminae eorum lanam facerent, quam illo die in maenianis saltarent,*"—*In Joann., tr. III, n. 19, P.L., t. XXXV, c. 1404.*

OPUS DEI AN ONUS DIEI?

IN the course of conversation a priest once told me that the Office had been something of a disappointment to him in his priestly life as a means of furthering his union with God. He granted its objective beauty and value, but felt that its worthy recitation demanded the monastic life and atmosphere, and that it was not well suited to the busy and directly apostolic life of the pastoral clergy. Now I suppose that to some extent, and on occasion at least, similar suggestions may have made themselves to most of us, though perhaps we should shrink from giving them any encouragement or expression. We say our breviary regularly and conscientiously, for the most part, and yet we are rarely satisfied with our performance. If a man puts in his daily half-hour of meditation and makes personal visits to the Blessed Sacrament, he perceives readily the effect of these exercises on his spiritual progress. Yet though he spends well over an hour daily with his breviary he does not always perceive any comparable effect on his spiritual life. He sometimes feels inclined to be despondent over the thought of so much wasted effort.

We read in the life of Pope Pius XI that he set great store on the careful recitation of his Office throughout his life as priest, bishop and Supreme Pontiff. On one occasion the writer got a glimpse of how the words of the breviary were to Pius XI the vehicle of his petitions to God for the needs of the Church. He was talking in an audience of the need of a holy priesthood, and told his hearers that whenever the *preces* occurred at Lauds, he used to repeat with great earnestness the words "Sacerdotes tui Domine induantur iustitiam". In establishing presbyteries in different parts of Italy in which priests might live together, one of his hopes was that they might be encouraged thereby to say their Office in

common. In the Encyclical *Ad Catholici Sacerdotii*, which Pius XI regarded as his most important Encyclical, the Pontiff lays stress on the place of the breviary in the priestly life. His words deserve to be well meditated :

Finally, the priest, in another way, follows the example of Christ. Of Him it is written that He "passed the whole night in the prayer of God" and that He "ever lives to make intercession for us". Like Him, the priest is the public and official intercessor of humanity before God ; he has the duty and commission of offering to God in the name of the Church, besides sacrifice strictly so called, the "sacrifice of praise", in public and official prayer. Several times each day, with psalms, prayers, and hymns taken in great part from the inspired books, he pays to God this dutiful tribute of adoration and thus performs his necessary office of interceding for humanity. And never did humanity, in its afflictions, stand more in need of intercession and of the divine help which it brings. Who can tell how many chastisements priestly prayer wards off from sinful mankind, how many blessings it brings down and secures ? If Our Lord made such magnificent and solemn promises even to private prayers, how much more powerful must be that prayer which is said *ex officio* in the name of the Church, the beloved Spouse of the Saviour ! The Christian, though in prosperity so often forgetful of God, yet in the depth of his heart keeps his confidence in prayer, feels that prayer is all powerful, and as by a holy instinct, in every distress, in every peril whether private or public, has recourse with special trust to the prayers of the priest. To prayer the unfortunate of every sort look for comfort, to it they have recourse, seeking divine aid in all the vicissitudes of this exile here on earth. Truly does the "priest occupy a place midway between God and human nature, from Him bringing to us absolving beneficence, offering our prayers to Him and appeasing the wrath of God." (St. John Chrysostom : *Hom. V. in Isaiam.*)

Here we have a perfect treatise from the highest authority on the importance and dignity of our daily

function. The course which events have taken since the great Pontiff wrote make his message more than ever practical. One of the most consoling features of our daily contact with our people is the implicit reliance they place on our prayers for them ; and the distress and suffering which the war has brought to so many of them cause the priest to share the sentiments of the Saviour, when He said, "I have compassion on the multitude". In one form or another the priest spontaneously and frequently says "*succurre miseri, iuva pusillanimes, refove flebiles*". Continually he finds in the liturgy the perfect expression of the needs of his flock. "*Oremus, dilectissimi nobis, Deum Patrem omnipotentem, ut cunctis mundum purget erroribus : morbos auferat : famem depellat : aperiat carceres : vincula dissolvat : peregrinantibus reditum : infirmantibus sanitatem : navigantibus portum salutis indulgeat.*" Yes, very topical and modern does this venerable formula from Good Friday's service seem at the present time. The source of all the present misery is to be found in those false ideologies (*mundum purget erroribus*) so strongly condemned by the Popes. The prospect of famine and frequently actual starvation is the lot of many of the members of Christ's mystical body (*famem depellat*). Then we must pray for some of our boys who are prisoners of war (*aperiat carceres : vincula dissolvat*). Our city parishes are well-nigh bereft of their school-children and every priest longs for the return of these little evacuees as for the sunshine of his parish (*peregrinantibus reditum*). Our daily listening to the news impels us to pray for our men in the Royal and Merchant Navies *ut navigantibus portum salutis indulgeat*.

The words of Pope Pius XI, especially in the light of present needs, make priests realize what a mighty work of mercy they perform for afflicted humanity when they recite their daily Office. This thought

more than compensates them for the sacrifice entailed, and urges them as never before to make its daily performance a thing pleasing to God. Instead of multiplying devotions it seems better to concentrate on saying this one great prayer well. Bishop Hedley puts this admirably in his Retreat (p. 269) :

The truth is, that when the Divine Office is deliberately, solemnly, and devoutly performed each day, then each day is fairly filled up. To take up extra vocal prayers is to make it probable that the Office will be more or less put into the background—either through hurry or through fatigue, or because such extra prayers divert our attention from the great prayer of all. If we feel called to pray more, let us respond to that call, not by hurrying through the Office in order to have more time for prayer, but by saying the Office more carefully, with more comprehension, with greater deliberation.

In order to observe the Bishop's advice the measures suggested in our numerous books on the Priesthood will be necessary for most of us. The worthy fulfilment of the "opus Dei" requires that more or less quiet and fixed times be consecrated to this purpose. Canon Keatinge in *The Priest, His Character and Work* urges that a very generous period of time be given to prayer in the early hours of the day, so that not only mental prayer but a large portion of the breviary besides may be accomplished in ideal conditions before breakfast, before telephones have begun their clamorous interruptions and before callers begin to arrive for advice and the signing of papers. St. Charles Borromeo had the custom of deliberately calming his imagination by reading a few lines from some handy spiritual book before opening his breviary. He knew how the imagination tends to rove. St. Benedict directs his monks to gather at a place of assembly (the Statio) and there to spend a few minutes in recollection before entering the choir. "Remain with that," St. Hugh of Lincoln

used to say to his cares as he hung up his cloak on entering the choir, "and when the service is finished I will pick you up again with my cloak."

The intrinsic difficulties of the breviary are largely overcome by cultivating a taste for the study of the psalms, and thanks to the number of books written in our times with the precise aim of being practical, this study can be very pleasant and fascinating. The introductory chapters of Fr. Martindale's latest work *The Sweet Singer of Israel* throw floods of light on the psalms, and they are delightful reading. Van der Heeren's well-known *Psalmi et Cantica explicata in ordine ad recitationem Breviarii* deserves to be used by every priest. In many ways the most scholarly and yet readable and useful book I know is Weber's *Le Psautier Du Bréviare Romain*,¹ really a treasure, and not so large as a medium breviary. This devout study of the psalms not only makes the pages of our breviary aglow with light as we recite our Office, but powerfully nourishes and influences our mental prayer. As Abbot Marmion points out in *Christ the Ideal of the Monk*, the breviary becomes for us a promptuarium or well-stocked granary of spiritual food for mental prayer. The spirituality of our forefathers invariably expressed itself in the vesture of the psalms; they came readily to the lips of the English Martyrs on the scaffold. When the aged St. John Fisher left the Tower and drew near the place of execution, the sun broke through the clouds and its light fell on him. St. John exclaimed, "*Accedite ad eum et illuminamini et facies vestrae non confundentur.*" St. Robert Bellarmine wrote thus of his study of the psalms:

The Commentary on the Psalms which I published a short while ago was not a laborious but a most delightful

¹ Traduction Française de la Bible de Crampon; Introduction et Commentaire par J. Weber, Supérieur du Séminaire de Philosophie D' Issy. (Desclée, 1930.)

task. What sweeter fortune could have been mine, especially in these my last years, than to find a quiet little space at nights in which to be alone with God and ponder the great truth, "Quoniam Dominus ipse est Deus"? This is what attentive meditation of the Psalms most assuredly brings home to us.¹

In Canon Burton's biography of Bishop Challoner, the glory and the model of the English secular clergy, we are given some idea of the place the breviary occupied in the saintly bishop's life.

He said his Office with his Chaplains; these were the happy hours of his life. It was his delight, after the agitation and hurry of business, to repeat with them the tender and soothing psalms, hymns and prayers of which it is composed. By this, any ruffle of the day was quickly smoothed, and his mind, fatigued by business or study, soon recovered its freshness and elasticity. The devotion with which he said the Office, and the spiritual delight he found in it, were visible. A priest, on a sudden influx of business, which he saw would occupy him through the whole day, exclaimed, "Thank God! I have said my Office." "I thank God," said Dr. Challoner, "that I have this pleasure to come."²

For the people of God, then, as Pius XI has taught us, we priests hold a great trust. Overwhelmed with work and care, and so unable to pray as they would wish, they are sustained by the knowledge that their priest prays continually in their name, that by his office he is "*homo qui multum orat pro populo*". Like the Jewish pilgrims of old they charge their priests to sustain on their behalf the *laus perennis* of the liturgy :

Ecce nunc benedicite Dominum, omnes servi Domini :
Qui statis in domo Domini in atrius domus Dei nostri.

¹ Brodrick, Vol. ii, p. 380.

² *The Life and Times of Bishop Challoner*, Vol. i, p. 120.

In endeavouring to carry out this mandate we shall be realizing the ideal expressed so beautifully in the Office of the dedication of a Church :

Sed Illa sedes Coelitum
Semper resultat laudibus
Deumque trinum et unicum
Jugi canore praedicat
Illi canentes iungimur
Almae Sionis aemuli.

THOMAS P. MARSH.

HOMILETICS

Fifth Sunday after Pentecost. (Matt. v, 20-24.)

THE Epistle and Gospel of this Sunday are both concerned with the virtue of Charity, the pre-eminently Christian virtue, the virtue in which Our Lord has said that the whole practice of His teaching would consist: *By this shall all men know that you are my disciples, if you have love one for another.* And He calls it "a new commandment": not that brotherly love was in itself a new thing, but that with the universal character which He gave it and with the fundamental value which He attached to it, it became in fact a totally new thing in the world. For in no ethical system that had been elaborated by any civilization that existed before His time had this virtue occupied such a central place or been given such an extension: and that today, even among those who ignore or have rejected the authority of Christ, charity is still (at least in theory) accorded the first place among human relationships and is regarded as having a universal application, is actually due to no other source than that authority. What our modern civilization now takes for granted as a leading element in right social order was by no means so accepted by those others (in their different ways as finished as our own) that preceded it. In the first chapter of his Epistle to the Romans, in which he lashes the corruption of contemporary pagan society, St. Paul brackets with the unnamable vices with which he charges it the accusation that it was "without affection, without fidelity, without pity"; and he was speaking by the book, for does not Seneca the moralist say that "mercy is a vice" and that "the wise man has no pity", and the righteous Cicero that "none but fools and the frivolous are merciful"?

But the commandment of universal charity is a "new" commandment in another and more immediately spiritual sense, in that our Lord has made of it an essential condition of fruitful communion with Himself: for the theme of today's Gospel is quite clear, and it is that the prayer of one in whose heart is wilfully retained anything of uncharitableness—any hardness or resentment or contempt—against

another, simply will not be heard : *leave there thy offering before the altar* : God will not accept it : He will regard neither the gift nor the giver.

This is, indeed, the general principle of which a special application is that form of petition for forgiveness of sin which He instructs us to make ("Thus therefore *shall you pray*") in the Lord's Prayer, *Forgive us our trespasses as we forgive them that trespass against us*, whereby we are formally committed to neither asking nor expecting any other measure of pardon for our offences against God than we are prepared to extend to our fellow-men for theirs against ourselves. Rather a solemn and even frightening thought : for it suggests that our sense of the failure of our petitions, as well as the uneasiness that we sometimes feel in respect of our past sins, may well be founded upon fact—upon the fact, namely, that just because of the ill-disposition of our hearts towards our brother we have indeed *not* been heard !

No one can fail to see that upon all grounds the practice of universal charity is desirable and that it must make for the happiness of all men whether as individuals or collectively, and further that it is in itself a right and good and beautiful thing. But this is only a very partial explanation of the immense emphasis that Our Lord has laid upon it, presenting it to us as the focus, the compendium, the generating force of all godliness. The true explanation is indicated to us by those words of St. John, so simple yet so dynamic, that *God is love*. The implications of that definition are well-nigh inexhaustible, reaching into and illuminating every detail of our dealings with God and His with us. But what matters here is to see in it the veridic reason for the insistence that our Lord has put upon *love* as the indispensable accompaniment of prayer—God is love : where love is not, He is not : where He finds love, there He finds Himself. The love that He sees in a heart uplifted to Him *compels* Him (we do not hesitate to say) to attend, for the heart in which there is love offers to Him a human utterance of Himself who is love.

That is why the second of the Great Commandments, to love one's neighbour as oneself, is "like unto" (is the same as) the first, to love God with all our mind and heart and soul and strength, since each has its one end in that

union amongst ourselves, and between ourselves and Him, of which the growth of love is both the means and the fulfilment. And that is why prayer, the bond of union by which we raise up our mind and heart to Him, fails and is of no account with Him if it comes from one who being out of love with his brother is out of love too with Him. *He that loveth not his brother whom he seeth, says St. John, how can he love God whom he seeth not ?*

Sixth Sunday after Pentecost. (Mark viii, 1-9.)

The feeding of the Five Thousand is the only one of our Lord's miracles which is recorded by all four Evangelists : that of the Four Thousand, which is the theme of today's Gospel, is related by Matthew and Mark alone. It is legitimate to deduce from the former fact that there is in that miracle some vital significance to which our attention is thus directed with very special emphasis ; and the repetition of a similar wonder in very similar circumstances enforces this impression. The circumstances, though there is considerable resemblance between them, were, however, not quite the same in both cases. In the first, our Lord had invited His disciples, tired out as they must have been by the work of marshalling the legions of sufferers from every sort of malady who thronged about Him, to cross over the lake of Galilee and rest in "a desert place apart", whither they were immediately followed by the still unsatisfied crowd. In the second, our Lord, returning from "the coasts of Tyre and Sidon", came to a mountain on the eastern side of the lake, where He took His seat while "great multitudes, having with them the dumb, the blind, the lame, the maimed and many others, cast them down at His feet and He healed them". After the first miracle He sent His disciples ahead of Him by ship to Capharnaum on the western shore of the lake, overtaking them later walking upon the water : after the second, He "went up into a boat" and crossed with them to Magdala, some three miles south of the former city. There should anyhow be no possibility of identifying these miracles with one another, as some critics have attempted to do, since our Lord Himself

(Matt. xvi, 9, 10 and Mark viii, 19, 20) expressly distinguishes between the two.

Now in every miracle of Christ's there are three elements to be recognized : first, the work itself as a historical fact, with the special character given to it by its setting of time, place, persons and the like : secondly, the testimony which it yields (in the first place to those who witnessed it) of His claims, His promises, and His power—*believe for the very works' sake* : and thirdly, an inner spiritual and preceptive significance, directed more especially to those who in all ages to the end of time were to follow Him, to whom He looked over the shoulders, as it were, of His contemporaries.

Under this last title we find in the miracle now under consideration, amid a wealth of other teachings, a most striking object lesson of the necessity, and the results, of complete abandonment of ourselves to His will and complete confidence in Him under no matter what adverse circumstances. For consider. What He commanded His disciples to do—to satisfy thousands of hungry mouths from a provision which would perhaps scarcely have sufficed for two—was by all the canons of experience and common sense a sheer impossibility : it simply could not be done. Yet to all their doubts and barely veiled protests He had one only answer, Do it !—*Give them you to eat* ! Notice that up to the very last He left the whole matter in their hands : He blessed the food, it is true, but there is no hint in the narrative that it was any way visibly changed in consequence : rather it seems clear that after the blessing the task confronting them appeared as impossible as it had before, so that it was with no support from the evidence of their senses—indeed with still further grounds for hesitation—that the disciples, taking Him literally at His word and with no other equipment than their faith in Him, set out to do what He commanded them. That in their hands the bread and fish multiplied and multiplied as they passed up and down the lines of the expectant multitude, giving out lavishly from their store of nearly nothing, was due to no virtue of their own nor of the food that they dispensed, but solely to the creative force of His words, *without Whom was made nothing that was made*, bidding them to do it.

What by this outstanding miracle our Lord exhibited

in a material image is realized spiritually in every intimation of His will that reaches us, whether by way of the teaching of the Church, or of the voice of our conscience, or of those inner urges and admonitions with which everyone is acquainted in whose soul the grace of God is not extinguished. The difficulties of resistance to temptation, of the practice of this or the other uncongenial virtue, of self-conquest, of prayer, of perseverance, of loyalty to an ideal, may seem at times to present a task as impossible, each in its special circumstances, as was that which faced the disciples that day. But what happened in their case then gives us the clue to what will happen in ours now if, like they, we set about what we have to do thinking of nothing else but that He has said, Do it! For us as for them, the solution is that when in the faith of Christ we set out to do the work of Christ it is He who with us and in us and as us does it Himself—I live, now not I, but Christ liveth in me.

Seventh Sunday after Pentecost. (Matt. vii, 15-21.)

This Gospel is taken from the Sermon on the Mount and must therefore be held to apply not (as the misleading interpolation in the first sentence would seem to suggest) to the disciples alone, but to all who whether at that day or afterwards, to the end of time, should hear them. The warnings which it contains may usefully be considered under two heads: first, as directed against the inevitable danger with which the Church would be threatened by false teachers and leaders from without: and secondly, as against the equally inevitable danger (*it must needs be that scandals come*) which would assail her from discrepancy between the profession and the practice of her members within. As to the first, at a later day, standing in the very shadow of His passion, our Lord would warn His followers again of the *false Christs and false prophets* who would *show great signs and wonders insomuch as to deceive, if possible, even the elect*, saying *Lo here is Christ, lo he is here*: and as to the second, He emphasizes in this place the worthlessness of wordy professions of allegiance without the service of the will, returning to the subject on another occasion with a

quotation from Isaias that *this people honoureth me with their lips but their heart is far from me.*

The first of these prophetic warnings began to be justified almost from the very start of the Church's history. But to the majority of people those early controversies probably appear now somewhat shadowy and academic even though in point of fact many of them—as for instance the Arian heresy—went very deep indeed. Still, they were mostly the disputes of professional theologians over points which to the ordinary Christian were hardly practical and not even very intelligible. It was not until the Protestant Reformation in the sixteenth century, which not only gathered into one formula, so to say, the essence of all preceding intellectual aberrations from the truth but linked them up intimately with moral practice and with the assumptions of ordinary daily life, that the danger to the Church became really pressing and the spiritual loss really formidable.

In the third stage, of which we are now witnessing an advanced development, it is no longer a question of errors about Christ but of a total rejection of Him. His historical existence is not denied, but He is presented in such a guise as would make this hardly worth defending if it were. For a Christ who is simply a social reformer (a "revolutionary", some have said), a prophet of democracy (not to say of socialism or even communism, as some others have claimed), one concerned primarily with man's material well-being and progress, with the easing of human pain and the spreading of peace and contentment in the world, is no Redeemer, no Saviour, no Son of God as He claimed, and the Catholic Church believes Him, to be. One might multiply texts to substantiate this statement: *My kingdom is not of this world*, for example, or *if any man will come after me let him take up his cross and follow me*, or *blessed are the poor in spirit . . . they that mourn . . . they that suffer persecution*. No doubt if the teaching of Christ were faithfully accepted by the whole world these things—peace, plenty, just order, health, contentment, all rightful material ideals of civilization—would follow: but they are not, nor of their very nature could they be, a direct object of that teaching which from first to last regards not the temporal but the eternal happiness of men, the good estate not of his body

but of his soul, and which contains no promise whatever of any such matters except in their proper place as entirely secondary and ancillary—*seek first the kingdom of God and His justice and all these things shall be added unto you.* That a golden age for the world has not yet followed upon the Incarnation of the Son of God is not because the plan of life which it proclaimed has failed but (as has been well said) because that plan has never fairly been tried; and it has never fairly been tried mainly because of the false prophets and false Christs who from the beginning until now, first in one sense and then in another, have misinterpreted it, misapplied it, or explained it away.

Well, but who and what is The World, for all its hundreds of millions, but the Individual writ large? We do not wish to judge harshly those who no doubt in most cases are quite sincere in their erroneous beliefs and quite genuine in their misconceived intention of benefiting their fellow-men by them: but we do need to judge ourselves severely if (as it may be) we have some responsibility in their regard as contributory causes of their error. Who knows but if our inward faith in Christ had borne more visible fruit in action, if it had led us to keep ourselves more *unspotted from the world* and to show more recognizably that for us it is *no abiding city*, they might have found inducement to form a different and truer image of Him for themselves? Every man is a pragmatist at heart: and we, His professed believers and followers, must shoulder some part of the burden of their unbelief and their wandering. *Brother helped by brother is like a strong city*, says Proverbs: and our Lord, *So let your light shine before men that they may see your good works and glorify your Father who is in heaven.*

Eighth Sunday after Pentecost. (Luke xvi, 1-9.)

The story of the Unjust Steward is universally recognized as the most difficult of all the Gospel parables, and it has been discussed at great length by a large number of commentators of whom some have frankly owned their inability to give it any entirely satisfactory interpretation.

It describes first the (somewhat clumsy) knavery of an

estate-agent or overseer who, on the discovery of his peculations, or at any rate of his mismanagement of his employer's property, tries to secure himself against the destitution which he foresees will follow on his inevitable dismissal by falsifying his books in favour of certain of his master's debtors who will, he calculates, repay him by giving him hospitality when his means of livelihood have gone. His master (for here "the lord" obviously does not mean Christ), coming to know of this, praises not indeed the morality of his servant's action but the instinct of self-preservation which prompted it. Our Lord does not make this commendation His own : but He takes occasion of both the sharp practice of the steward and his master's cynical appreciation of it to point out how "in their generation" (that is, according to their valuation and standards) "the children of this world" are commonly much more earnest about their material interests than are "the children of light" about their spiritual ones, the service of God, namely, in the kingdom of Christ.

But it is the final clause of this Gospel that affords the greatest difficulty. Who or what are "the mammon of iniquity" : what is meant by "making friends" with them : and how will they receive us into what "everlasting dwellings" ?

"Mammon" means treasure, money, or any kind of productive property : and it is called "of iniquity" because though these things are quite indifferent in themselves it is too fatally easy to abuse them to one's great spiritual harm. Compare our Lord's words to His disciples after the sorrowful departure of the rich young ruler—*How hardly shall they that have riches enter into the kingdom of God !*

To make friends with mammon signifies, according to nearly all commentators, to use wealth, possessions, and all other means of subsistence and enjoyment in the way in which they were given to us to be used ; that is, for purposes good and pleasing to God—in proper moderation for our own personal requirements, and generously in the service of the needy and suffering or for other worthy ends. "To make friends with" a person or thing is a quite legitimate figure of speech to signify acting towards them in accordance with their true nature and purpose.

It is the opinion of many authorities that the phrase

"when you shall fail" should rather be "when *it* shall fail", the subject being mammon : so that the sense would be that when we are parted, by death or otherwise, from our possessions, our right use of them will have purchased for us the rewards of eternal life. Others have taken the phrase in an impersonal sense as meaning "when it comes to the end", that is, of this earthly life : which however amounts to practically the same thing.

It may be said summarily that, particular applications apart, the general tenor of the parable is to impress upon us that we are all in various ways and degrees stewards and administrators of the countless gifts and goods, whether natural or supernatural, with which God has entrusted us, and which exist, as St. Ignatius puts it in *The Foundation*, "for man's sake and in order to aid him in the prosecution of the end for which he was created", the praise, reverence and service of God. We shall have to give a strict account of this stewardship and of the manner in which we discharged it, not for our own benefit but wholly in the service of Him from whom we received it, and we are warned in the verses which immediately follow the parable that *no servant can serve two masters : for either he will hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God and mammon.*

R. H. J. STEUART, S.J.

DOCTRINE FOR CHILDREN

ESSENTIAL THINGS FIRST

NOT all children have the same capacity for learning ; some are incapable of keeping up with the children of average intelligence, whilst a few may even be mentally deficient. The educational authorities recognize this, and therefore, besides the ordinary curriculum, a simpler one is provided for those who are unable to do the full course.

Similarly, not all children are capable of learning the whole of Christian Doctrine. Some are not intelligent ; others are spiritually weak on account of their parents. Allowance should be made for this in religious education. Excellent though a religious syllabus may be, it is usually framed to suit good Catholic children. But for those who have no Catholic upbringing at home a simpler course is needed. Just as the less intelligent children are taught secular subjects in separate classes, so those who are very weak in their faith should be taken separately at Catechism time. And they ought to be taught to do those things which are necessary for their salvation.

Above all, there are four things which they ought to know : how to pray, how to follow the Mass, and how to go to Confession and Communion. On these things the life of the soul depends. Without prayer the soul will be lost ; without Holy Mass the faith goes ; without the frequentation of the Sacraments the soul languishes. All zealous religious teachers recognize that religious education does not consist merely in children knowing their Bible History, learning their catechism, reciting parables, singing plain-chant, and then receiving excellent reports. They know that all this would be futile if their pupils did not practise the faith. Consequently they are solicitous to see that the young do what they have been taught to do, and they leave nothing undone to ensure this.

Hence these four subjects should be dealt with in every class ; in religious instructions they should be referred to frequently. The children should be taught to realize how necessary these four things are for their souls, and that they must be done regularly : *every day* to say their prayers, *every*

week to go to Holy Mass, and *every month* at least to receive the Sacraments. They must be taught that religion is not an optional thing ; they must be made to understand their responsibilities : that they themselves must save their own souls, and that without religion there is no hope of eternal happiness.

The seniors especially should be made familiar with the four Last Things. These should be spoken of in such a way as not to frighten the children, but in order to fill them with that fear of God which is the beginning of wisdom. They should be taught to have a filial fear of God, i.e. to be afraid to offend God who is so good.

A few words on each of the four essentials to be taught may not be out of place.

(i) THE NECESSITY OF PRAYER

The one thing necessary to maintain the life of the soul is Prayer. St. Alphonsus, the Doctor of Prayer, used to say repeatedly : "If you pray you will be saved ; if you do not pray you will be lost. All those now in Heaven are there because they prayed ; and all those now in Hell are there because they did not pray." Would that this axiom of the Saint were impressed upon the minds of all. And yet, if we go into one of our churches where there are a lot of children, we receive the impression that few of them know how to pray. Many of them are looking around them, some are playing, some talking, and all fidgeting. Why is this ? It seems that the answer must be that they have received no proper training in prayer.

Prayer means talking to God, our Father ; and children should be taught that they must speak to God, and speak to Him reverently, because He is their Father. But prayer is not easy, and therefore the greatest use should be made of all the means provided to help them to pray. It appears that children are rarely taught to value rosaries and prayer-books. It is difficult to see how any child can learn how to pray well who never uses a prayer-book. If priests must use the Missal and the Breviary every day to aid them in their conversation with God, how much more do young people need books to help them to raise up their minds and hearts

to Him ! Hence children should not only be taught prayers to be said by heart but should also be shown what prayers they must read during Holy Mass or when they go to receive the Sacraments.

A religious examiner of schools said that in his experience there seemed very few children who ever said a prayer at home. He used therefore to ask the boys and girls, particularly of the top classes, to promise that they would say at least one Our Father and one Hail Mary every morning and night. This was little enough, but it was something. It is practically useless to tell children in a general way that they must pray. You do not tell them to do sums without giving them sums to do ; you do not tell them to read without giving them books to read. It is the same with prayer. It is not enough to tell children to say their morning and night prayers ; they must be told what they are to say to God. It is a good thing to get them to write out the prayers they are to say, which could be put on a card to be kept near their beds.

The prayers for seniors should be more advanced than those for juniors. Just as they make progress in other lessons, so they should, like their Model, the divine Child, advance in wisdom and grace by being able to pray better as they grow older. They should learn the value of ejaculatory prayer, be taught to make visits to the Blessed Sacrament, and to love Benediction, when Jesus bids them come to Him to be blessed by Him. The example of Bernadette and her rosary should often be put before them.

(ii) HOLY MASS

The Mass is a service difficult for children to follow. The priest is at the altar with his back to them ; he speaks in a language they cannot understand ; they cannot see what he is doing. It will be necessary to give special instructions on the Mass in each class, so that little by little children come to realize that the Holy Sacrifice is by far the most profitable of all devotions.

Perhaps the simplest way to explain the Mass is to show that the priest is offering a gift to God for them. We give presents to those we love ; Abel, for example, gave God a

lamb. Noe, when he came out of the Ark, made his gift of thanksgiving to the Lord. Later on God commanded priests to offer Him gifts in the name of the people. But when Jesus Christ came on earth, instead of offering to God the body and blood of animals, He offered to His Father His own Body and Blood at the Last Supper. Then He told the Apostles to do what He had done. So at Mass from the Offertory to the Post Communion the priest does what Jesus did when He said the First Mass. Moreover, the Sacrifice is the same as that of the Cross, because in both the Priest and Victim are the same. And as through the priest we offer Him this infinite Gift we give to God all praise, honour, and thanksgiving, we ask Him for His grace and make up to Him for our offences against Him. For this reason we are bound to hear Holy Mass at least on Sundays. All these ideas, and many others, should be carefully and simply developed, so that the children may understand how important it is for them to be there on Sundays near the priest to offer up this great Gift, Jesus Christ, to the heavenly Father.

When they have been instructed on the excellence of this wonderful Sacrifice and on the reasons why they are bound to assist at it, the children should be carefully taught what they must do : that they must attend at the whole Mass with attention and devotion ; that they should never go to Mass without a prayer-book, from which they should slowly and reverently read all the prayers of the Mass.

(iii) THE SACRAMENT OF PENANCE

Of the three conditions for the Sacrament of Penance, Contrition, the most important, is in the greatest danger of being neglected. Children are apt to think that when they go to Confession all that is necessary is to tell their sins to the priest. Many in consequence form the habit of routine confessions, telling the same sins over and over again. It thus frequently happens that a boy who begins by going weekly and after a time fortnightly is in danger of making invalid confessions. More attention should be paid to instructing children about the necessity of Contrition ; especially they should be taught that they can always

receive this Sacrament by renewing their sorrow for sins that they have committed in the past, even though they have confessed them before. St. Aloysius, for example, was once disobedient to his father, and when he went to confession would always renew his sorrow for that sin against the fourth Commandment.

Regarding the form of the Act of Contrition, the short form used by the juniors should later be changed to an act of sorrow which expresses the firm purpose of avoiding sin in future by God's grace, and also of avoiding the occasions of sin. The Act of Contrition which the seniors learn at school is the Act which they will use throughout their lives.

The various difficulties which the confessions of little children present to a confessor suggest other points upon which methods of instruction might well be improved. These are sometimes so frightened that they will say nothing, or else simply repeat what the teacher has told them. It takes time for some of them to understand that it is their own sins, and not the list of sins which they have seen in a book, that they must confess to the priest. Similarly with the Act of Contrition ; some who are able to say the Act of Contrition publicly in a class-room when others are present cannot do so alone in a dark confessional. Indeed it sometimes happens that a confessor will meet older boys and girls who, when asked to say their Act of Contrition so that he can hear it whilst he pronounces the words of absolution, reply that they do not know it. It would be a practical precaution if teachers made their pupils write out their Act of Contrition.

Above all, regularity should be insisted upon. Children must be taught to go to confession *at least* once a month, and so trained that in after-life they will allow nothing to prevent their fulfilment of this monthly practice. This will be more easily ensured if they are brought up to love this Sacrament as the great proof of God's mercy.

(iv) HOLY COMMUNION

It is lamentable to find in these days of frequent Communion so many big boys and girls missing their monthly

Communion. Those in the top classes should be often reminded that all their lives they will need the Blessed Sacrament: "Amen I say to you, unless you eat the flesh of the Son of Man and drink His blood you shall not have life in you." As a means to promoting regularity in the monthly Communion, both in school years and in after-life, the seniors should be encouraged to join some guild or confraternity. St. Francis of Sales earnestly exhorts all to join them; St. Charles Borromeo spared no pains to establish and multiply them; St. Alphonsus Liguori says that a confraternity is like a Noah's Ark, in which we may find a refuge from the deluge of temptations and sins. And he adds: "In a confraternity the sacraments are more likely to be frequented, both on account of the rules and the example given by the other members."

Nevertheless it is important in encouraging regularity to take measures against the dangers of routine, and especially against the danger that children may be induced to go to Communion frequently out of motives of vanity or human respect. (In this connection, by the way, it is easy to see what judgement is to be passed upon the practice of making children stand up in class before all the others because they have missed Mass or their monthly Communion.) That the Church, while desirous that the faithful should communicate frequently and even daily, is none the less alive to the dangers of lukewarm or even unworthy reception that may attend the practice, is seen in a special Instruction addressed on 8 December, 1938, to ordinaries and major superiors of clerical religious institutes. A summary of this document, by Canon Mahoney, was published in this REVIEW in August, 1939; and a careful study of it will show that the rules therein laid down, regarding facility of access to a confessor and the prohibition of certain customs and practices in community life, should be borne in mind and applied, with the necessary modifications, to such juvenile associations as have the object of promoting a frequent reception of the Sacraments.

One word, finally, on the obligation of *keeping the Sunday holy*. The law is that the *whole* day must be kept holy. Children should therefore be trained not only to attend

Mass regularly on Sundays, but also to attend the children's services provided, and, at least for some time during the day, to read spiritual books suitable to their age. In some schools a good selection of appropriate C.T.S. pamphlets is provided for this purpose.

The attendance of children at Mass tends to drop during the holidays ; unfortunately, this is an indication of what may be expected to happen when many children have left school. It seems to be a general custom that during the school holidays there is no special service for children on Sundays, not even at Christmas, Easter, or Pentecost. This is a pity. Children need God's blessing as much in holiday-time as when they are at school, and, school or no school, their obligation to attend Sunday Mass remains. Is there not a danger that the omission of children's services during holiday-time may lead them to suppose that they are bound to go to church only so long as they are bound to go to school? It would be a good thing that the seniors, especially, should be encouraged to go to evening service on Sundays as regularly as if they were altar-servers. They would thus become accustomed to regard attendance at evening service as a normal part of their Sunday and be likely to continue this after they have left school.

"PASTOR PARVULORUM".

NOTES ON RECENT WORK

I. HOLY SCRIPTURE

ABOUT eleven years ago there appeared a remarkable book of great apologetic value entitled *Who Moved the Stone?* Its author, Mr. Frank Morison, informed his readers that his work, a reconstruction of the period between our Lord's arrest on Maundy Thursday and the discovery of the empty tomb on the first Easter morning, had been "begun more than ten years ago under the influence of a belief that the supernatural element in Christianity could not be accepted. The writing of it destroyed that belief." Since then Mr. Morison has been working again at the same group of facts, and his most recent book is *And Pilate Said: a New Study of the Roman Procurator*,¹ of which it may be remarked that it is what it promises to be and something more. Not the whole of its contents is strictly relevant to the theme, but it makes interesting and even stimulating reading, and no one will grudge the author a few extra pages for his *parerga*. Mr. Morison realized from the start that it would not be easy to obtain the information for his study in England, and we are given a delightful account of his journey to Palestine by air and his stay in Rome at the end of the first stop. Rome proved to be disappointing as regards the quest for any assured tradition about Pilate; the Roman governor is a very thin ghost in the Eternal City today. The real discoveries came later, in Jerusalem, the country surrounding it, and Caesarea.

Since our knowledge of Pilate, apart from that supplied by the Gospels, is mainly based upon a few incidents related in Josephus, a great part of the book is taken up by a careful analysis of the data given by the Jewish historian. There is first the not very important affair of the ensigns. Then in an engaging chapter on "The Riddle of the Aqueducts" Mr. Morison examines Pilate's contribution to the age-long problem of the Jerusalem water-supply, and decides that the governor brought water from the so-called "Pools of Solomon", near Artas, by means of the low-level aqueduct. There follows a long investigation of Pilate's part in our

¹ London, Rich & Cowan, 2nd edition, 1941. Pp. 275. Price 5s.

Lord's trial and condemnation, in the course of which Dr. Robert Eisler's main thesis in *The Messiah Jesus and John the Baptist* is dispassionately examined and unhesitatingly rejected. This thesis is, indeed, full of improbabilities and inconsistencies, and depends for its acceptance upon a willingness to adopt Dr. Eisler's peculiar canons of textual and historical criticism. One's only regret is that so much valuable space should have been allotted to the destruction of a theory which nearly all scholars continue to regard as fantastic. "Tracing an Ancient Story Backwards" is a chapter that considers briefly but impressively some of the evidence for the historicity of the resurrection narratives; an argument that appears to be quite new is based upon Pilate's action in regard to the setting of a watch over the tomb. "The Samaritan Affair" discusses the incident that led to Pilate's recall in disgrace, and a final chapter, "And After That the Dark", deals with the various legends about the ex-governor's death localized alternatively at Vienne in France, at Lausanne and Mont Pilat in Switzerland, and in the Aquila district of the Abruzzi. The postscript recapitulates with additions the arguments for the resurrection. There are no less than fifty-six illustrations, many of which reproduce photographs specially taken by a member of the American Colony, Jerusalem. As might be expected, they are exceptionally good and clear, and (a not too common merit!) are of real help for the understanding of the text.

In spite of all that has happened since 24 June, 1938, the day on which Fr. Eric Burrows, S.J., was killed in a motor accident, the tragedy still seems a very recent event, and all who knew him, however slightly, will agree with Fr. Edmund Sutcliffe that "by his death in his fifty-seventh year his friends lost a delightful companion, learning a scholar of patience and genius, and his Order a most excellent religious". The words occur in a short biographical preface to Fr. Burrows' erudite and fascinating monograph entitled *The Oracles of Jacob and Balaam*, and the sketch might well have been reprinted in a more recent posthumous volume, *The Gospel of the Infancy and Other Biblical Essays*,¹ also edited by Fr. Sutcliffe. There are in all

¹ London, Burns Oates & Washbourne, 1941. Pp. vii + 139. Price 8s. 6d.

eight essays of varying length and unequal importance; two of these are quite outstanding, while the others, though slighter, have all some fresh contribution to make to a subject-matter that is apparently quite inexhaustible. The first essay, the one that gives its title to the volume, is a painstaking and most able comparison of St. Luke's first two chapters with the Old Testament chapters (I Sam. i-iii) that narrate the history of the child Samuel. "Such imitative historiography would not, perhaps, be without analogy in the gospel of the Public life," and proof is offered for the suggestion that St. Luke, who might have looked in vain for a suitable infancy narrative in any existing New Testament document or in Greek literature, "sought a model and an appropriate style in the infancy-stories of the Old Testament". Whereas earlier writers had been content to notice a few parallel passages in the two documents (Resch in *Das Kindheitsevangelium* is cited as tabulating parallels from Samuel in respect of eleven verses of Luke i-ii), Fr. Burrows claimed with justice to have detected the influence of I Samuel upon more than forty verses in Luke's first chapters. If this were all, an essay of this kind might be singularly jejune, but, as in many puzzles mathematical and otherwise, the interest lies in the working out of the problem.

The second essay, "The Servant of Yahweh in Isaiah: an Interpretation", is in some part a restatement of an old problem, but, like most of the better commentaries, contrives to offer a really valuable and constructive solution. The author refers to Volz's well-known commentary on Isaiah xl-lxvi (*Jesaja II ubersetzt und erklärt*; Leipzig, 1932) which carefully classifies the answers that have been offered to the question of the Servant's identity, and maintains that neither Volz nor any subsequent literature has anticipated the synthesis proposed in the present essay. Fr. Burrows' suggestion is that: "The Servant is not Israel nor any of the collectivities or abstractions proposed; nor precisely any individual; but the HOUSE OF DAVID, the messianic house in the past, present, or future as the case may be; his title of Servant of Yahweh being suggested by that of David himself; his vocation to give law to the nations being that indicated by messianic prophecy; his history during the exile being that of Jehoiachin, the representative of the house

of David at that time; his future being the messianic King" (p. 60). The proof of such a thesis, at first sight so elaborate, is not altogether easy, but the author, proceeding by stages, handles the exegetical details with great skill and produces in conclusion a real sense of conviction. One among many good points is the reply to the objection that, whereas several verses in Is. liii seem to refer to the Servant's death, Jehoiachin was not slain by his captors. The answer is twofold: (1) the Servant, strictly speaking, is not Jehoiachin but the House of David represented by its last king. It is not necessary that all the details of the description should apply to Jehoiachin. (2) "It is never directly and unambiguously stated that the sufferer died or was slain." The six remaining essays are concerned respectively with the interpretation of Ps. cx, (Vulg. cix), sanctifying grace in the Old Testament, the doctrine of the Shekinah and the theology of the Incarnation, speculations on the doctrine of the two Adams, the name of Jerusalem, and the *ziggurats* or stage-towers that are to be discovered in almost all the ancient cities of Babylonia.

It is not of much service in these days to recommend foreign books, in the sense of books coming from countries now in the hands of the enemy, since such works may well be regarded as unprocurable by those who are not inhabitants of the Iberian peninsula, the Americas, and a few other haunts of ancient peace. An exception may, however, be made in the case of a recent work by that great Catholic rabbinist, Père Joseph Bonsirven, S.J., whose book *Exégèse Rabbinique et Exégèse Paulinienne*¹ reached this country shortly before the collapse of France. The reason for such an exception is a sufficient one—that a very full summary of the book is to be found in the two latest numbers of *The Catholic Biblical Quarterly*² which continues to arrive here, with remarkable punctuality, not many days after its publication in the United States. Lytton Strachey remarks somewhere that a very fair test of a man's intelligence is his ability to make a good summary, and although this dictum,

¹ Paris, Beauchesne, 1939. Pp. 405. Price not stated.

² The subscription price is 5 dollars a year. All communications should be addressed to the Catholic Biblical Association, Catholic University of America, Washington, D.C.

like many others, admits of some qualifications and unduly stresses a gift shared by Baboo and non-Baboo alike, there is a grain of truth in it. Certainly nobody who has compared the original Bonsirven with the potted version by Fr. John Collins, S.J., could fail to admire the latter's power of analysis and his success in putting at the disposal of British and American readers all that is essential in a long and rather complicated book. To read the Old Testament with St. Paul as a guide is to be generously initiated into both parts of God's revelation, the Jewish and the Christian. "Tout l'Ancien Testament," writes Paul Claudel in a passage cited by Père Bonsirven, "ne fait que balbutier la première lettre du nom sacré (qui est aussi la première de l'alphabet) : *A a a* et c'est le Fils seul qui a été rendu capable de l'achever et de la mettre dans notre bouche sous sa forme parfaite : *Abba Pater* ! Notre Père qui êtes aux cieux !" ¹

The most recent number of the *Catholic Biblical Quarterly* has several other articles of value, notably a learned study of "Death and Immortality in the Book of Wisdom", by the Rev. J. J. Weisengoff; a tribute to Père Lagrange by Fr. R. Murphy, O.P.; an "Exposition of the Missal Epistles from Romans", by Fr. J. Lilly, C.M.; and some more notes on "Obscurities of the Latin Psalter", by Fr. W. McClellan, S.J. Mgr. W. Newton's pages on "Problems of Bible Revision" explain some of the decisions taken by the Old Testament revision committee in America; it is good news that the revised text of the New Testament is now in the press and that petitions have been sent to the hierarchy of the United States requesting that 18 May may be styled "Biblical Sunday" to commemorate the appearance of the revision.

The selected *Readings from the Apocryphal Gospels*² with an introduction by Mr. Hugh J. Schonfield is not a work of any great merit. A much fuller and more up-to-date translation of the Apocryphal New Testament is given in the late Dr. Montague James's well-known collection, and the introduction to the present volume is objectionable on various grounds. To write that, in the third century, "spirituality was indeed at a low ebb. None of the Christian virtues is

¹ Paul Claudel, *Introduction au "Livre de Ruth"*, Paris, 1938, p. 90.

² London, Nelson, 1940. Pp. viii + 164. Price 5s.

praised or advocated . . ." and that one of the "doctrinal adjustments" reflected in the apocryphal Gospels is "the growth of Mariolatry", is to betray a certain prejudice. It is admittedly difficult to resist all prejudice, but the two extracts just given may indicate that Mr. Schonfield is not an ideally safe guide to Christian literature, whether canonical, apocryphal, or patristic.

JOHN M. T. BARTON.

II. LITURGICAL ARTS AND CRAFTS

At the present time the liturgical arts and crafts are at a standstill. Catholic artists who depend mainly upon work for churches are amongst those who have been hardest hit by war conditions, and have been constrained to look for alien employment. Creative work is ousted by destruction. It is a sad fact that in London and the greater cities nearly all the Catholic churches which have been crushed beneath the full weight of the attack from the air are buildings distinguished and venerable either by architectural superiority or by reason of their association with outstanding characters in the history of our revival: such were Our Lady of Victories, Kensington, and Holy Trinity, Bermondsey, the latter dating from 1834; and now, finally, St. George's, Southwark.

Sorrow for the loss of St. George's Cathedral will be felt far beyond the Diocese of Southwark. The Cathedral's intimate association with the stirring events of the Catholic Revival gave her the honorary position of "*Mater et Caput*" of our post-reformation cathedrals and parish churches. St. George's was the scene of Wiseman's enthronement and of much of Newman's preaching. It contained a number of chantry chapels and monuments of historic interest in relation to distinguished Catholic families and individuals. It was Pugin's most important work. With all its impressive grandeur it was not completely satisfying, for it lacked those essentially cathedralesque features, a triforium and a clerestory. The walls appear to be sound. Perhaps, when the time arrives, funds will be found sufficient to add these missing features which were included in the original plans;

then indeed we shall have in London the Gothic cathedral of Pugin's dreams.

Persons of mystical inclination may see signs of future triumph in the curious circumstance of the title of the first Catholic church to be destroyed by the powers of evil. It is to be hoped that when the time arrives for rebuilding and of resuming church building in general we may show by the results that we have profited by the errors of the past and by the better understanding which has grown out of the Liturgical Revival.

A priest who is building a church must not take it for granted that his architect has an expert knowledge of liturgical requirements. It would be better to presume that the architect has only a passing acquaintance, and to insist on having what one knows to be correct.

It is a wise precaution to build with an eye to the possibility of future development. A few years ago, at the luncheon after the opening of a new church, the architect, a member of a family distinguished in the profession, congratulated the priest and his parishioners on having planned a church which allowed plenty of room for enlargement. He said that he had often been called in to give an opinion in cases where, no such provision having been thought of, the parish had outgrown the church, and the only solution was the costly one of erecting a much larger building in another part of the town. The difficulty can sometimes be met by building a chapel of ease at a distant point. Examples of churches which have been architecturally spoilt by incongruous but inevitable additions are plentiful enough : sometimes the fault is in the lie of the land, sometimes in the shape of the original building.

There appear to be two sets of opinion as to the most practical course to follow in providing churches for the future. Some argue that it would be more beneficial in every way to build small or medium-size churches where the needs of large congregations could be met by having many Masses. Others prefer the old notion of having big churches in big parishes. It can be said in favour of the second opinion that the ministry of the word is of little less importance than the ministry of the altar, and that a small church is not at all serviceable for a great assembly on such

attractive occasions as Midnight Mass, episcopal visitations, special preachers and missions. Moreover, it is less laborious to preach to one large congregation than to have to preach several times to small ones.

Choice of site is a matter which calls for very careful consideration. There is a popular but quite fallacious belief that as far as possible churches should be built on main-road sites, the underlying idea being that a church well in view is more likely to draw. Modern opinion inclines towards a preference for positions somewhat removed from main thoroughfares. The vibration caused by heavy traffic will ultimately have a disastrous effect upon churches ; it loosens the mortar, dislocates the masonry, and causes the windows to rattle. It also interferes with organs, and everybody knows how annoyingly the intermittent roar of trams and lorries disturbs preachers and choirs. Fr. Benedict Williamson, a competent architect, maintains that heavy traffic has in the long run much the same effect as earthquakes : he was once called in to give an opinion on a rood screen which was suspected of being faulty ; he discovered that all the mortar had been gradually shaken away, and that the screen was simply a dangerous pile of loose stones

On the other hand, it is a thoroughly bad policy to buy cheap sites in obscure and out-of-the-way corners. The progress of the Church in this country has been grievously hampered by the practice of putting up ugly little buildings on pieces of waste ground in inaccessible quarters, bought up because they were going cheap and were not wanted by anyone else. A whole crop of these unsightly and out-of-the-way little churches sprang up during the opening decade of the present century. They still remain, but hardly one has made any progress, and the attendance is about the same as it was thirty years ago. It seems as if those who were responsible acted on the understanding that as the people have to go to Mass it is their place to find the church, and that any dull corner is good enough for a priest to live in. This policy of cheapness, ugliness, and obscurity is damaging to the dignity and prestige of the Church. We need not descend to vulgar advertising ; we need not seek the glamour of thickly populated shopping centres ; but at least we should allow our light to shine before men. It is

more important to build graceful little churches in country parishes where Catholics are few than in the crowded parishes of the great towns. An unattractive little chapel hidden away in an unfrequented alley is a hindrance to conversions in country towns where non-Catholic religion is represented by dignified and beautiful churches. If Anglicans can manage to build charming little chapels of ease, elegantly equipped within, we can do likewise : it is not a matter of money, but of right feeling and good taste. The inconveniences resulting from the errors of the past have taught us that the churches of the future should be provided with spacious porches : if this were done it would reduce the discomfort of draughts, and, more useful still, would serve admirably for the accommodation outside the body of the church of all those such necessary occasions of annoyance and irreverence as newspaper-stalls, pamphlet-racks, collectors and ticket-sellers, advertisement displays, and retailers of pious gossip.

We should take special care to avoid treating the baptistery as though it were added as a mere makeshift, the outcome of an afterthought. Mean little fonts hardly distinguishable from common holy-water stoups, poked away in dark corners, should never again be allowed to invade our churches. We should arrange for baptisteries as well designed to inspire proper reverence for the Sacrament of Christian initiation as the altar to inspire devotion to the Holy Eucharist.

For the comfort of both confessor and penitent, as well as for the saving of valuable floor space, while at the same time respecting that conspicuousness which the Church requires, we should build commodious confessionals recessed into the walls.

In much of the church-building of recent years there has been a marked tendency to cut down the proportions of the sanctuary to the utmost limit. This expedient may add a few feet to the nave ; but is it worth it ? It is impossible to do justice to the liturgy in a cramped little sanctuary, and there must come opportunities in the life of every church when, as a great treat for the people, High Mass may be sung. Every parish church, no matter how small, should have at least the semblance of the traditional arrangement of liturgical choir, presbyterium, and sanctuary : nowadays we

are accustomed to use the term "sanctuary" for the whole enclosure ; "chancel" is the more correct term. A reasonable measurement for a sanctuary would be, from the east wall to the rails, a third of the whole length of the building.

Stained glass requires very careful consideration. We still suffer to some extent from the old superstition which regards all coloured windows as precious and any stained glass as good and suitable for any building. The great art has made wonderful strides during the last twenty years, and is better understood than it was by the masters of the nineteenth century. Much of the Victorian glass was thoroughly bad, and if any of it has been destroyed by the enemy we need not shed tears ; not a little of it was made in the enemy's own country. Stained-glass windows must not be treated as articles of furniture that can be supplied from stock patterns by commercial firms. Every church has its own individuality, and requires its own peculiar glass. Only an expert in the art is qualified to decide what is suitable. A wise architect will not take upon himself to choose the windows for a church, much less will he attempt to have them made up to his own amateurish designs ; he will have recourse to a specialist. There was a time when it was popularly believed that German glass, especially the productions of the Munich workshops, was the best and the least expensive. The truth is that the Munich glass is mostly poor in quality and conception, and made up from stock designs. It is not too soon to take warning from what happened after the last war : German and Austrian firms sent agents to this country who went about offering to supply stained-glass windows at the ridiculous figure of eighteen shillings per square foot. Taking into consideration the cost of the rare materials and the intricate work by trained craftsmen, stained glass must always be costly, an ecclesiastical luxury. To get an idea of prices, it was usual, before the present war brought the art to an abrupt halt, to calculate from five pounds a square foot. A fact worth remembering is that beautiful windows bearing the unmistakable character of original work by independent artists cost no more, sometimes even less, than the indifferent and oft-repeated productions of commercial houses.

J. P. REDMOND.

QUESTIONS AND ANSWERS

ASSURANCE OF DEATH

How do the moralists justify opening the arteries of a "deceased" person who has left instructions to this effect in a will in order to avoid the possibility of being buried alive? (W. A.)

REPLY

None permits this operation except in cases where the person is undoubtedly dead, since otherwise it would be unjustifiable homicide. The action, if performed on a dead body, is lawful either for the purpose of carrying out the will of the deceased or for allaying the unreasonable anxieties of relatives. As long as there is any probability of life not being extinct, it is obviously wrong directly to hasten death by performing a lethal operation, or even by burying the person. The teaching of the manualists will usually be found s.v. *punctio cordis*, e.g. Noldin II § 339 (1935): "Medico vel chirurgo certe non licet cor aut venam secare, nisi ex indubiis signis mortis iam secutae certam persuasionem habeat, cum utraque actio ex se apta sit, quae homini reipsa apparenter tantum defuncto inferat mortem. Quodsi ex signis mortis indubiis hanc certam persuasionem sibi comparavit, ei licet cor aut venam pungere ad liberandos a metu et anxietate eos qui punctionem petunt. Si enim licet hominem tumultu recondere, licet etiam eius cor vulnerare."¹

E. J. M.

STATUES IN CHURCHES

To what extent is a parish priest bound to obtain the Ordinary's authority before introducing or removing a statue from the parish church? (A.)

REPLY

(i) In the common law the *removal* of a statue or any other thing of value from a church is governed by the rules

¹ Cf. also: Marc-Gestermann, I, § 740; Tummolo-Iorio, II, § 213.

of alienation, as in Canon 1530, and it may not be done without the permission of a lawful superior. For an article the value of which does not exceed about £70 the superior is the Ordinary, as determined in Canon 1532.¹

In addition to a monetary calculation of value, the law of Canon 1281 requires permission of the Holy See for the alienation of any statue which is the object of great popular veneration.

Local law frequently determines the matter more closely. Thus in *Conc. Prov. West. I*, Dec. xxv, 4, we read: "Aedificia omnia sacra, scholas, presbyterium, necnon alia omnia ad ecclesiam pertinentia, sacra tecta custodire curet. Nihil innovet, vel addendo, vel alienando, vel etiam notabiliter immutando, inconsulto episcopo." This law is substantially repeated in some diocesan regulations as *Lancaster Synod*, 1935, n. 141: "Let there be no notable alteration in the structure of the church, presbytery, school or other ecclesiastical building, nor the furniture thereof, movable or immovable, without the written permission of the bishop." Cf. also the Lent Pastoral (*Westminster*) of 1932 which reminds the clergy of the Provincial law.

(ii) The lawfulness of *introducing new statues* is not so clearly explained in the common law of the Code. Canon 1279 is almost entirely concerned with forbidding anyone to place in churches statues which are unbecoming, startling, or likely to encourage errors in the minds of the uneducated; some of the modern "arty" productions are undoubtedly of this nature, as the Fathers of the *Vth Malines Council* (1937) recently observed in banning certain figures of Christ and of the Saints: "potius latrones quam Sanctos repraesentant aut figuram Christi Domini patientis non maiestate refulgentem sed horridam referant" (n. 156). In declaring, however, that Ordinaries may not approve statues unless they are in accordance with ecclesiastical custom—quae cum probato Ecclesiae usu congruant—Canon 1279 § 2 seems to imply that the approval of the Ordinary is required for the introduction of any statue whatever. But nearly everywhere local law makes it quite certain, as in the words of the *Ist Westminster Council* quoted above: "nihil innovet".

¹ Following a useful computation given in *Periodica*, 1938, p. 348, we have taken the 30,000 lire of this canon to be the equivalent of £2000.

Similarly the common law of Canon 1536 § 2 forbids the rector of a church to *refuse* a gift without the Ordinary's permission, but says nothing about *accepting* one, it being taken apparently for granted that he will normally want to *accept* gifts for the church. But though gifts of money are always desirable, gifts in kind are sometimes not, and local laws often require a rector to obtain the previous consent of some diocesan authority, as in *Liverpool Synod*, 1934, n. 171, before accepting the gift of a statue. It is a very wise precaution, since things of this kind are not easily removed without causing pain once they have been introduced.

(iii) The common law, as well as the local law, is obviously to be interpreted on the axiom *de minimis non curat lex*; small changes and alienations in things of no importance are not considered to come within the law, but a statue in a church would usually be reckoned a notable thing. Though the law, as given above, is fairly clear, particularly with regard to alienation, there is always room for difference of opinion on questions of fact: the value of an article, the existence of a popular devotion, or whether a change is notable. It is then for the superior, to whose notice some alleged violation of the law has been brought, to give a decision.

E. J. M.

CEREMONIES IN CONDITIONAL BAPTISM

In an orphanage children are often received of whose baptism no proof can be obtained, and it is the custom in such cases to administer conditional baptism privately, i.e. without the ceremonies in the Ritual. Is this practice correct?

REPLY

Canon 759 § 2: *Extra mortis periculum baptismum privatum loci Ordinarius permittere nequit, nisi agatur de haereticis qui in adulta aetate sub conditione baptizentur.* § 3: *Caeremoniae autem quae in baptismi collatione praetermissae quavis ratione fuerint, quamprimum in ecclesia suppleantur, nisi in casu de quo in § 2.*

Canon 760 : Cum baptismus sub conditione iteratur, caeremoniae, si quidem in priore baptismo omissae fuerunt, suppleantur, salvo praescripto Can. 759 § 3 ; sin autem in priore baptismo adhibitae sunt, repeti in altero aut omitti possunt.

Several points of difficulty converge on cases of this kind. There is, for example, the question of securing in children who have reached the age of reason the knowledge and intention proportioned to their years.¹ Nor should baptism be repeated, even conditionally, unless after an inquiry the doubt persists : in some cases the law itself resolves the doubt, e.g. Canons 746 and 747 decide about fetal baptism ; Canon 749 directs foundlings to be rebaptized conditionally when investigation about the fact of baptism is unsuccessful. Each case must be decided individually on its own merits, but the Holy See accepts for English baptisms the cautious doctrine of *Lacroix* : "Si quibusdam locis . . . nec sollicite observent ea quae catholica Ecclesia requirit ad valorem Sacramenti, debere, a talibus baptizatos, sub conditione rebaptizari."²

Assuming the lawfulness of administering conditional baptism, the general principle about the accompanying ceremonies of the Ritual is that persons have a right to them, as being valuable spiritual benefits, and therefore they may not be withheld except only in the case of the conditional baptism of adult heretics.

(i) For children who have not reached the age of reason the correct procedure is quite certain : their conditional baptism must be accompanied by all the ceremonies prescribed in the Ritual for the baptism of infants. This is clearly deduced from Canon 745, compared with Canon 88, and it is to be presumed (*praesumptio iuris non de iure*, Canons 1825-1828) that the age of reason is seven years completed. It must be observed that "private" baptism is not synonymous with "secret" baptism or with its administration "at home" ; it is styled "private" when unaccompanied by the ceremonies, as defined in Canon 737 § 2, and from Canon 759 § 1 it is evident that the essential ceremonies in question are those which precede the baptismal formula.

¹ Cf. CLERGY REVIEW 1936, XII, p. 494.
Fontes, 4748, *ad finem*.

An ordinary may permit "solemn" baptism in a private house for the reasons mentioned in Canon 776, but the common law does not permit, except in danger of death, "private" conditional baptism of infants either in a house or in a church. Accordingly, the infants of this orphanage should be taken to the church and baptized conditionally with all the ceremonies of the Ritual, unless the Ordinary permits these rites to be performed in the orphanage. There is a decree of the Holy Office, 2 April, 1879,¹ which directs baptisms of this kind to be administered *secretly*, and Dunne² quotes another of 3 June, 1908, in the same sense. But seeing that the Code is silent about the secrecy which used to be required, we agree with Gougnard³ that it is no longer the common law.

(ii) For children who have reached the age of reason the correct procedure, it seems to us, is to apply to them the rules which hold indiscriminately for all adults; that is to say, the Ordinary may permit or direct the conditional baptism of children over seven to be "private" *if they are heretics*, i.e. born of heretical parents, or regarded in the external forum as belonging to an heretical sect. In the case, however, of Catholic children over seven whose baptism is considered doubtful, the conditional baptism should be "solemn"; Dunne states that there is no decree directing this to be done, but it seems to us to be a necessary conclusion from the terms of Canons 759 and 760, which are contained in the rubrics of the *Roman Ritual*, cap. i, n. 28, and cap. iii, n. 12.⁴

(iii) In this country the "private" conditional baptism of adult heretics is the law of *I West.*, Dec. xvi, n. 8, and not merely permissive as in the common law of Canon 759 § 2. "*Huiusmodi baptismus non fiat publice sed omnino privatim, cum aqua lustrali, et absque caeremoniis.*" It is also evident in this law that "*omnino privatim*" means "*secreto*", as in *Lancaster Statutes* (1935), n. 87, and in *Middlesbrough Decrees* (1933), n. 100.

¹ *Fontes*, 1061.

² *The Ritual Explained*, p. 25.

³ *Collationes Theologicae*, 1936, p. 83.

⁴ Occasionally writers reckon as infants, for the purpose of baptism, children who have not reached the age of puberty, e.g. *Dictionnaire de Droit Canonique*, Fasc. VII, col. 153 *ad finem*; we think this must be due to inadvertence or to confusing the question of ceremonies with that of absolution from censure.

(iv) What should be done with regard to persons who have been wrongly denied the ceremonies at their conditional baptism? The question is met by *S. Off.*, 2 April, 1879, ad. 3: ". . . quid faciendum de permultis huiusmodi qui fere passim iam per multos annos in pueritia sub conditione sine caeremoniis iam baptizati sunt? *Resp.* Dissimulandum; quod si quis petat, remittitur prudenti arbitrio R.P.D. Ordinarii."¹

E. J. M.

FORTY HOURS DEVOTION IN SMALL CHURCHES

During the "Forty Hours" prescribed by the bishop during Lent for a church which may be classed as one of the "ecclesiae minores" of *Rub. Gen. Missalis*, xix, 7, a question is raised concerning the vestments of the assistant ministers in the Missa *pro Pace*. Should they wear folded chasubles or dalmatic and tunic? If the latter, and the church does not possess these vestments, could the deacon assist in alb, girdle, maniple and stole, and the sub-deacon in alb, girdle and maniple? (Diaconus.)

REPLY

Attached to the *Forty Hours Exposition* are many indulgences and liturgical privileges, the enjoyment of which requires a due observance of the regulations imposed by the Holy See.² The *dubium* formulated above arises from the difficulty of observing one of the requirements of the *Clementine Instruction*—the solemn votive Mass *pro Pace* on the second day.

(i) It is certain that the *indulgences* may be gained even though the *Clementine Instruction* is not fully observed, e.g. when the exposition is discontinued during the night. This is expressly stated in *Preces et Pia Opera* (1928), n. 140, b, provided the Ordinary's permission is obtained for a simplified rite of exposition for three days. The text of this decision repeats that of the *Holy Office*, 22 January, 1914, and of the *Sacred Penitentiary*, 24 July, 1933.³ A modified form

¹ *Fontes*, n. 1061; Guy, *Synods in English*, p. 135.

² Cf. *Instructio Clementina*, 1736; *S.R.C.*, 27 April, 1927; canon 1275

³ Cf. *CLERGY REVIEW*, 1933, VI, p. 333.

of *Forty Hours Exposition* is always styled "ad instar" to distinguish it from the "forma propria" carried out strictly according to the *Clementine Instruction*. The rite "ad instar" does not necessarily require a solemn Mass on the second day.

(ii) The *liturgical* privileges, which may be studied in any liturgical manual, in the CLERGY REVIEW, 1933, VI, p. 186, and particularly in Fr. O'Connell's English translation of the *Clementine Instruction*,¹ include the use of votive Masses during the exposition on days when such are not normally permitted by the rubrics. The *Holy Office* and the *Sacred Penitentiary* have decided that the spiritual privileges continue in the form "ad instar"; but the liturgical privileges are regulated by the *Congregation of Rites*, which has never, so far as we know, permitted any general deviation from the requirements of the *Clementine Instruction*; the reply, n. 4268, given to an inquiry from Westminster, 27 May, 1911, was: ". . . circa Missas Votivas servantur Rubricae et Decreta, nisi extet vel obtineatur speciale indultum". Accordingly, the liturgical privileges may not be enjoyed unless the rite is carried out "in forma propria", e.g. the votive Masses must be solemn. Obviously, the possession of an indult from the Holy See may modify the *Clementine Instruction* in many directions, but otherwise a votive low Mass or a Missa Cantata *pro Pace* is permitted only when the rubrics permit votive Masses, and no special privilege may be claimed by reason of the exposition.

In practice, a parish priest who is unable to have the full rite "in forma propria" must follow the local *Ordo* or obtain the sanction of the Ordinary for what he proposes to do. The Ordinary's permission certainly safeguards the spiritual privileges as we have seen, and if permission is also obtained for certain liturgical privileges, it may be assumed that the Ordinary has an indult for the purpose, or is using the powers he enjoys in the common law, e.g. from *Additiones et Variationes*, II, n. 3 for a solemn votive Mass "pro re gravi et publica simul causa", or from Canon 1292 for a procession.

(iii) The position of our correspondent is that he is able to have the exposition "in forma propria" except that

¹ Burns Oates & Washbourne, 1927.

the church possesses no purple dalmatic and tunicle for the solemn Mass *pro Pace*. Our opinion is that the celebration of this Mass with ministers improperly apparelled would be an unjustifiable departure from *Rub. Gen. Missalis*, xix, n. 5 : "Dalmatica et Tunicella utuntur Diaconus et Subdiaconus in Missa solemnii . . ." ; *a fortiori* it would also be against the *Clementine Instruction*, § xv, which in prescribing a solemn Mass directs that it shall be celebrated according to the rubrics "cum ministris paratis".

The liturgical writers do not usually consider the lawfulness of celebrating Mass without the appropriate vestments, but the moral theologians—concerned as they are with human frailties and necessities—discuss the kind of grave necessity which might justify a priest saying Mass without this or that vestment. But none, so far as can be discovered, consider the assistant ministers acting in this manner ; for the kind of necessity a theologian has in view is, for example, the need of administering viaticum or of providing Mass for a concourse of people on a feast day. The desire for a solemn Mass rather than a low Mass, or for a votive Mass rather than the proper of the day, would be considered a liturgical luxury rather than a necessity.

(iv) Finally, the use of folded chasubles at the Mass *pro Pace* would, in our opinion, be wrong, since this Mass is a solemn votive Mass, even though it occurs during Lent ; but the folded chasuble is used only at Masses *de tempore* during Lent, Advent and some other occasions, as set out in *Rub. Gen. Missalis*, xix, 6.¹ The following rubric n. 7 does, perhaps, lend some support to the view that a solemn Mass may, for appropriate reasons, be celebrated with neither dalmatics nor folded chasubles ; but it will be observed that the circumstances are there limited and specified, since on the one hand the folded chasuble is not permitted in the lesser churches mentioned in this rubric, and on the other hand dalmatics are forbidden at Masses *de tempore* on certain occasions. The rather obscure reasons for these distinctions in the use of folded chasubles are examined by Dr. Callewaert in *Ephemerides Liturgicae*, 1936, p. 69, but the question is wholly distinct from that considered in (iii) above.

E. J. M.

¹ Cf. *Decreta Authentica*, n. 9 ad 9 ; 2646, ad 4 ; Vol. IV, p. 273.
Vol. XX.

PRAYERS WITH THE NOTICES

It is the practice of some priests, before they read the parish notices after the Gospel of the Sunday Masses, to recite with the congregation prayers (a decade of the Rosary, for instance) for the sick, and the *De profundis* (in English) for the dead. This seems to be contrary to the ruling that no prayers must be said in the Mass except those prescribed by the rubrics.

Is this practice quite in order? Or can custom make it tolerable? Or can it be tolerated at all? (A. C. C.)

REPLY

It is clearly forbidden to add prayers to those prescribed by the rubrics during the Mass itself, and the Holy See has more than once forbidden such additions, even when imposed by the Ordinary, as in *Decreta Authentica*, n. 182, which forbids prayers for rain to be inserted after the *Pater Noster*, and in n. 1588.9, which declares the practice to be a scandalous abuse, "iis maxime qui amant observantiam bonorum rituum".

But the time between the Gospel and Credo, used at public Masses for preaching and for a variety of other things such as notices, banns of marriage, and commemorations of the departed, cannot be regarded in quite the same light. It is an interlude the use of which is not strictly determined by the rubrics. Nevertheless, everything even during this interlude should be done, as St. Paul says, "decently and according to order", since it is intimately connected with the sacrifice of the Mass.

Failing any written directions as to what may or may not be done, we must rely, firstly, as our correspondent suggests, on what is customary. We cannot find any author who discusses the point, but it appears to us that the custom of reciting some vernacular prayers is not *contra legem*. Custom permits at this time announcements of dances, whist-drives, and other social events; financial appeals and *hoc genus omne*

are mingled with the notices. Some may think that all this is decent and in order, because necessary for the support of religion, and others may think it undesirable. Without taking sides in this dispute, we merely observe that these practices exist, and, that being so, it would be extremely odd to maintain that a vernacular prayer at this time is out of order. Moreover, a short prayer commending the souls of the faithful departed to God is, we believe, a universal custom when the names of the dead are announced; some preachers often conclude with a prayer and there is no reason why a prayer should not form part of the sermon.

We are, therefore, of the opinion that where the custom of reciting certain prayers at this time exists it may be tolerated. But, if there is any doubt on the point, it is open to the Ordinary to give a decision—on the general principle of canon 1259 §1. Thus *Liverpool Synod* (1934) n. 196 states: "Nullo modo licet novas devotiones in ecclesias inconsultis Nobis inducere"; *Middlesbrough Statutes* (1933) n. 194: "On Sundays and holidays of obligation, let short acts of faith, hope, charity and contrition be recited in English before the principal Mass."

E. J. M.

RECEPTION OF A BODY IN CHURCH

Some priests, when they receive a body in church on the eve of the Requiem Mass, use the holy water and the incense during the silent recital of the *Pater Noster* as in the Absolutions after the Mass. There is no mention of this in the exequial rubrics.

Can this be done for the sake, say, of lending greater solemnity to the otherwise rather brief and simple service? (A. C. C.)

REPLY

Canon 1215: Nisi gravis causa adest, cadavera fidelium, antequam tumultentur, transferenda sunt e loco in quo reperiuntur, in ecclesiam, ubi funus, idest totus ordo exequiarum quae in probatis liturgicis libris describuntur, persolvatur,

The desire⁷ to lend greater solemnity to sacred rites is clearly not a sufficient reason for performing them otherwise than the rubrics determine. Neither in the *Rituale Romanum*, tit. vi, cap. iii, n. 4, nor in our *Ordo Administrandi*, is it directed that the body at its reception should be blessed and incensed during the *Pater Noster* as at the rite of *Absolution*.

Some authority, perhaps, for the practice might be discerned in *Decreta Authentica*, n. 3748.1, which directs that the *Absolution* is to take place after the Mass even though the same rite has already taken place on the preceding evening. But this refers to the *Non Intres, Libera, etc.* of the *Absolution*, which it is customary in certain places, e.g. in Switzerland, to perform on occasions other than those directed by the rubrics. We have no custom of this kind, and in any case n. 3748.1 gives no authority for blessing and incensing the body at the *Pater Noster* which occurs in the rite of conducting the body to the church.

E. J. M.

CONFESSIONS IN AEROPLANES

May it be held that the faculties conceded *a jure* in Canon 883 "Sacerdotes omnes maritimum iter arripientes . . ." apply also to a journey across the sea not in a ship but in an aeroplane? (S.T.)

REPLY

Canon 20 : Si certa de re desit expressum praescriptum legis sive generalis sive particularis, norma sumenda est, nisi agatur de poenis applicandis, a legibus latis in similibus ; a generalibus iuris principiis cum aequitate canonica servatis ; a stylo et praxi Curiae Romanae ; a communi constantique sententia doctorum.

Canon 883 codifies and extends a concession which was first given by the Holy Office, 17 May, 1869,¹ long before aeroplanes were thought of. We have no doubt at all that the point is covered by the first part of Canon 20, and that, if the other conditions are verified, faculties are delegated *a jure* to a priest travelling across the sea in an aeroplane

¹ *Fontes*, IV, n. 1009.

exactly as they are to a priest voyaging in a ship. The canon refers, in the last clause, to the common opinion of experts, but we have been able to trace only two who deal expressly with the question, and unhappily they do not agree : Chrétien, *De Poenitentia* (1935), p. 363, holds that faculties are enjoyed as in a ship : "Quid de machinis in aere volantibus (avions) ? Deficiente dispositione positiva Ecclesiae, nostro sensu distinguendum est : in itinere supra terras sacerdos iurisdictione gaudet sicut in curru viae ferratae ; in itinere supra mare, sicut in navi ad normam canonis 883. Cf. Can. 20." Tummolo-Iorio, *Theologia Moralis* (1935), Vol. II, §545, teaches that Canon 883 cannot be applied ; but he takes a gloomy view of the prospects of anyone travelling by air and permits the application of Canon 882 : "Idem dicas de itinere aereo, quamvis in hoc regulariter applicandum videtur praescriptum Can. 882 (periculum mortis)."

Whatever doubt there may be is removed by the application of Canon 209—jurisdiction is at least supplied "in dubio positivo et probabili sive iuris sive facti".

E. J. M.

ROMAN DOCUMENT

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS

ROMANA ET ALIARUM. RESPONSIO DE COMPETENTIA.

Cum praesertim Motu proprio *Qua cura*, a fel. rec. Pio XI die 8 Decembris 1938 evulgato, nonnulla exorta sint dubia circa fines competentiae Sacrae Congregationis de disciplina Sacramentorum in causis de nullitate matrimonii, eadem Sacra Congregatio ut hac de re controversia ex auctoritate dirimeretur a Ssmo Domino nostro Pio Pp. XII suppliciter postulavit.

Quas preces benigne excipiens, Sanctitas Sua hanc Pontificiam Commissionem ad Codicis canones authenticè interpretandos, ad normam canonis 245, designare dignata est ad ipsam controversiam dirimendam.

Quare Emi Patres huius Pontificiae Commissionis in plenariis comitiis diei 4 Iulii 1940, in Aedibus Vaticanis habitis, examini subiecerunt ea quae sequuntur dubia :

I.—An Sacrae Congregationi de disciplina Sacramentorum competat generalis et praeceminens iurisdictio in causis nullitatis matrimonii, ita ut eas ad se avocare, vel earum cursum aut sententiarum in iisdem latarum executionem suspendere valeat.

Et quatenus negative :

II.—Quaenam iura eidem Sacrae Congregationi competant in causis nullitatis matrimonii.

III.—An in causis nullitatis matrimonii promotor iustitiae et defensor vinculi habendi sint ut delegati vulgo *rappresentanti* Sacrae Congregationis de disciplina Sacramentorum, ita ut haec eorum partes moderari valeat.

Et quatenus negative :

IV.—An et quomodo eadem Sacra Congregatio in casu denuntiationis nullitatis matrimonii, de qua in canone 1971 § 2, sese ingerere possit in iis quae praecedunt accusationem nullitatis matrimonii.

Porro iidem Emi Patres ad proposita dubia responderunt:

Ad. I. Negative.

Ad II. Sacrae Congregationi de disciplina Sacramentorum in causis nullitatis matrimonii competere :

(a) ius dirimendi quaestiones de validitate matrimonii, quae ad eam deferantur, dummodo eadem accuratorem disquisitionem aut investigationem non exigant, ad normam canonis 249 § 3 ;

(b) ius definiendi quaestiones de competentia iudicis ratione quasidomicilii iuxta Instructionem eiusdem Sacrae Congregationis diei 23 Decembris 1929 ;

(c) iura, de quibus in Litteris circularibus ipsius Sacrae Congregationis diei 1 Iulii 1932, *de relatione causarum matrimonialium quotannis eidem Sacrae Congregationi mittenda* ; necnon iura, de quibus in numeris IV et V Motu proprio *Qua cura Pii Pp. XI diei 8 Decembris 1938, de ordinandis tribunalibus ecclesiasticis Italiae pro causis nullitatis matrimonii decidendis*.

Ad. III. Negative.

Ad. IV. Negative, salvo, re adhuc integra, recursu adversus Ordinarii iudicium.

Quas responsiones Ssmus Dominus noster Pius Pp. XII in audientia diei 7 eiusdem mensis Iulii, subscripto Secretario concessa, benigne approbare et confirmare dignatus est.

Datum Romae, e Civitate Vaticana, die 8 mensis Iulii, anno 1940.

CARD. M. MASSIMI, Praeses.

CHURCH MANAGEMENT

TITLES AND TITULAR FEASTS

EVERY church, not only those which are consecrated but also those which are simply blessed, must have a title. Much greater importance attaches to this particular than at first thought might be noticed. Titles of churches have a historic as well as a devotional value.

It is believed that fairs originated from the gatherings of the faithful in and about their church to celebrate great feasts, especially the feast of the dedication or title. It is certain that as early as the twelfth century permission was granted by Royal Charter to hold fairs on these great feast days. In many instances where, with the spread of Protestantism, the names of ancient churches have been changed the original title has been discovered from the date of the local fair. London's greatest fair, St. Bartholomew's, or Bartelmy Fair, was held at Smithfield on the Feast of the apostle to whom the famous priory is dedicated. Even to this day nearly all the ancient fairs of England take place on or about the feast day of the local pre-reformation church.

The right to choose the title of a church belongs to the Ordinary. He may prefer to leave the choice to the priest responsible for the building, but his approval is necessary, and the title is declared and finally adopted at the laying of the foundation stone. Once a title has been applied it remains for ever, and only by permission of the Holy See can it be changed. (Canon 1168, § 1 and 3.)

Ancient custom and liturgical law require that the title should be the name of a person or mystery that is an object of public cult. Names of the Apostles and other Saints ; names of Our Lady and her titles ; such mysteries as the Holy Trinity, the Transfiguration, the Redemption, the Precious Blood ; all these are admirable titles for churches.

It is desirable that there should be only one title, except in the case of two saints (SS. Peter and Paul, for example) whose feasts are observed on the same day.

Many will agree that in a country like England, where

the Church is still working to make herself known, it would be better to choose titles which convey something to the ordinary member of the non-Catholic public than those which are of purely domestic interest to the children of the household of the Faith. It must be admitted that there is a fashion in saints, so that the saint who is the popular favourite of one generation may be forgotten in the next. Therefore one should think very carefully before deciding upon a modern saint of foreign origin who happens to be the object of popular devotion of recent development at the moment. There is something saddening about a church dedicated to a saint now almost unknown and forgotten ; yet instances are not infrequent.

The titular feast must be observed annually as a double of the first class with an octave. It is unfortunately true that in many of our churches not enough is made of the titular feast ; it passes with little more than a bare mention from the pulpit. Since the Church gives it so much importance we should make it our duty to instruct our people on the significance of the mystery or the life of the saint ; we should celebrate the feast with the highest solemnity possible, and even have a High Mass, as is permitted, and a special sermon on the Sunday within the octave.

It is recommended that in accordance with ancient custom a church should display in a prominent position a statue or picture of the saint to whom it is dedicated.

J. P. R.

BOOK REVIEWS

The Future in Education. By Sir Richard Livingstone.
(Cambridge University Press. 3s. 6d.)

THERE is general agreement that so far the educational facilities of this country have failed to produce an educated electorate, even though it is over seventy years ago that Robert Lowe said, "Now we must set about educating our masters". Sir Richard Livingstone, the President of Corpus Christi College, Oxford, has some very acute observations to make upon the failure of our present arrangements and the methods by which it has been sought to make good our deficiencies. The general line upon which educationalists have set to work is to prolong the period of adolescent education and to cram into an already over-weighted syllabus subjects with awe-inspiring names such as Civics and Economics. The cry for these subjects, no doubt, comes largely from those who know nothing about them and who did not succeed in learning at school the most important of all lessons—how to learn. These are subjects which need thought, religious principles and experience of life. In all three the young are remarkably ill equipped. As Aristotle remarked long ago, "The young are not fit to be students of politics, for they have no experience of life and conduct, and it is these that supply the premises and subject matter of thought." This is now largely forgotten and we have

the overcrowded curriculum which leads to intellectual dyspepsia, hopeless malnutrition, and often to a permanent distaste for knowledge and incapacity to digest it; to the plastering of ideas and facts on the surface of the pupil's mind from which they rapidly peel off; to mistaking information, which never becomes an organic part of his experience, for education which is absorbed by his mind and transforms it. The test of successful education is not the amount of knowledge that a pupil takes away from school, but his appetite to know and his capacity to learn.

Sir Richard does not suggest that we should merely exclude these scraps of ill-digested information which the

young "repeat without conviction". He goes to the principle on which Aristotle excluded them, a principle which Cardinal Newman expounds so clearly in his *Grammar of Assent*. There is the world of difference between something which we apprehend from a book or from hear-say at second-hand, and the apprehension of something at first hand from direct experience of it, from life. It is this latter apprehension that is all-important and which brings to flower the seeds scattered by our teachers. To many the words of Faulconbridge to King John acquired new meaning last June :

Be great in act as you have been in thought ;

Grow great by your example and put on
The dauntless spirit of resolution.
Show boldness and aspiring confidence.

Experience is not of course necessary for the study of all subjects. It is not necessary for languages or mathematics, nor is it really necessary for science. But literature and history, economics and law, are only real and vital when they are related to experience. Much is to be gained by studying literature and history when young, but there is far more to be gained by studying them when older. Sir Richard concludes that what is needed is a great expansion of our adult education.

Can older people be persuaded to go back to school ? It is hard to see the products of our present system doing so, but in other countries they do. In Denmark there is a most flourishing Danish People's High School Movement. This movement maintains a number of boarding-schools to which work-people go for five or six months in the winter. Of course Denmark is very largely an agricultural country and so the demands on labour are not so great during those months. It must be admitted too that the movement has not had anything like the same success in the towns. Even so, much has been achieved and it can be said that adult education spreads throughout the nation. In this country it touches only small sections. Would it be possible to develop adult education in Britain ? Our schools must

plant the desire to know. Education demands effort and sacrifice. We are now making effort and sacrifice in a great cause. Can we continue in the same spirit when this struggle is over to work for another great cause—to secure a religious education for the people of the lands in which freedom will not perish?

R. B.

The Vatican and War in Europe. By Denis Gwynn. Pp. xxiv + 217. (Burns Oates & Washbourne. 7s. 6d. net.)

THAT this tribute to an important book appears so late as six months after its publication is due, like many other unfortunate delays, to enemy action. But the delay matters little because Dr. Gwynn's work, although it deals with events of relatively recent date, is of more than ephemeral interest. Unfounded rumour and ill-informed speculation concerning what has come to be known as Vatican policy have been so frequently served up to a long-suffering public under the title "The Pope and the War" that it is with real relief and gratitude that we turn to this masterly survey of the Holy See's efforts during the past twenty-five years for the pacification of Europe. To all those who are being constantly called upon to explain the attitude of the Pope towards the present war, to give reasons why the Pope does not excommunicate German and Italian Catholics, why he does not intervene with an official pronouncement on the justice of the Allied cause, and to answer similar questions, we heartily recommend a careful study of Dr. Gwynn's book. Not that the author expressly answers these queries—his function is that of the historian, not the apologist—but he does provide that indispensable aid for the understanding of the present which is found in an enlightened view of the past.

Only a Catholic could have written this book, and only a Catholic endowed with that effortless historical instinct—indefinable yet invaluable gift—which marks all Dr. Gwynn's writing. It takes a Catholic to understand the unique function of the Vicar of Christ, and it takes a historian to view events from the standpoint of one who holds that super-national office. For this is what Dr. Gwynn has succeeded in doing; so completely has his historical sense

enabled him to grasp what it means to be the spiritual Father of all Christians, irrespective of race or nationality, that he has been able to present the history of recent Papal activities in regard to war in Europe as the consistent translation into practice of the supreme conviction that what matters above all is the salvation of souls. As the tale is gradually unfolded, as Pius X, Benedict XV, Pius XI, and now Pius XII successively occupy the See of Peter, there is no change of policy, no transference of Vatican sympathies from this nation to that, no violent readjustments of outlook such as we are accustomed to find in international politics. An immutable purpose is evident throughout : to avert war if possible, and if war comes to alleviate its horrors and bring it to a speedy termination. In the eyes of the Holy See war is a great and terrible evil, and therefore by all possible means to be averted ; but it is not the greatest evil of all. Far greater and far more terrible is the evil of sin, the rejection of Christian principles in individual, social and international life ; and it is to the eradication of this evil, the ultimate root of all conflicts international or otherwise, that the principal efforts of the Popes are directed. The warnings of Benedict XV and Pius XI, addressed repeatedly to the nations since the end of the last war, have insisted on this. They have seen Europe heading for self-destruction ; again and again they have urged a return to those fundamental ethical conceptions of which the Catholic Church is the appointed guardian, and the abandonment of which in family life and social relations, in the making and observance of international agreements, is directly responsible for the state of Europe today. Upon Pope Pius XII, as formerly upon Pope Benedict XV, now falls the task of pacifying a Europe menaced imminently with a relapse into barbarism ; and the continuity of the policy of the Holy See is a sure warrant that no effort will be spared by the present Holy Father to bring the struggle to an end, while his unique diplomatic experience and intimate knowledge of European affairs give encouraging augury of his success.

But in order to understand the Pope's work of appeasement and to appreciate his attitude towards the belligerent parties it is necessary constantly to bear in mind the lesson which emerges from the whole of this book : it is that

partial interests, be they racial, national, or even religious, can never be the guiding principle of Papal policy. We, English Catholics, rightly consider the survival of the British Empire and the freedom of this Island from Nazi domination as an indispensable condition of the continuance of the Catholic religion in this country; therefore for us this cause is paramount and we can regard no sacrifice as too great in its defence. This is why His Eminence Cardinal Hinsley, with the full support of the English Hierarchy, has given us his inspired leadership in an "uncompromising stand against the assaults on the freedom with which Christ has made us free".¹ The interests of the Catholic Church in this country are the proper care of our Bishops, and they rightly lead us in the work of defending them. But the Pope's care is not for the spiritual good of English Catholics alone, it is for the salvation of souls in the Universal Church. If he allowed himself to be guided in his action by any other consideration than this he would betray his sacred trust; and if we expect him to act from any other motive we fail to remember that he is the Vicar of Christ.

G. D. S.

¹ "Tribute of the Hierarchy of England and Wales to Cardinal Hinsley," Low Week meeting, 1941.

CORRESPONDENCE

EUCCHARISTIC FAST

"Studax" writes :

The authors all teach that the fast is broken when food is taken into the mouth *ab extrinseco* after midnight. This is far simpler and more intelligible than the phrase in *De Defectibus*, IX, 3, which permits remnants of food remaining in the mouth to be swallowed because they are taken *per modum salivae*. Why not say that they may be swallowed because they were introduced *ab extrinseco* before midnight? It would then follow that the solution given on p. 264 of the March issue is too strict. Why is it not permissible to dissolve lozenges in the mouth, provided they are introduced *ab extrinseco* before midnight? Their dissolution may be regarded as a digestive process.

Canon Mahoney replies :

It was noted on p. 264 of the March issue that a recent writer on this subject, whilst agreeing with our solution, implied that a few authors held the view which is favoured by "Studax", namely, that soluble lozenges taken before midnight and dissolved in the mouth after midnight do not break the fast. Since these authors were not named, and we were unable to weigh their arguments and authority, we rejected the opinion as not being solidly probable.

If we have understood it correctly, the argument "Studax" advances is this : digestion of food is wholly irrelevant to this problem, as the previous rubric n. 2 rather curiously notes.¹ But the process of dissolving a lozenge in the mouth is a digestive process, "*continuata digestio*" rather than "*continuata comestio*". Therefore, lozenges or sweets may be retained in the mouth and dissolved after midnight because they are merely being digested.

This is an attractive argument and physiologists may, as "Studax" points out,² regard the reduction of food in the

¹ Si autem ante mediam noctem cibum aut potum sumpserit, etiamsi postmodum non dormierit, nec sit digestus, non peccat : sed ob perturbationem mentis, ex qua devotio tollitur, consulitur aliquando abstinendum.

² Huxley, *Elementary Physiology*, p. 224.

mouth as part of its digestive process. But it seems to us inconclusive for the purpose of proving the contention that the fasting law permits the absorption of lozenges and sweets in the mouth after midnight. For, in the first place, the canon law considers the common estimation in things of this kind, not the scientific definition : for example, what constitutes valid matter for baptism is not a substance which has the chemical constituents of water, but water in the common estimation.¹ We think it beyond dispute that the popular and common notion of digestion refers it to nourishment which has been swallowed : a man who is unable to masticate his food is not said to be suffering from indigestion.

In the second place, this is precisely the difference between n. 2 and n. 3 in *De Defectibus* IX, for in n. 2 we are told, perhaps unnecessarily, not to worry about undigested food, and in n. 3 not to worry about fragments of food remaining in the mouth. The reason for the latter assurance is not that these fragments are in process of digestion, as in n. 2, but that they are considered to be swallowed *per modum salivae*. The rubric is taken, as Many points out in *Praelectiones de Missa*, § 176.3, almost verbally from St. Thomas *Summa Theol.* III. q. 80, a. 8 ad. 4 : "reliquiae tamen cibi remanentes in ore, si casualiter tranguantur, non impediunt sumptionem huius sacramenti, quia non trahuntur per modum cibi, sed per modum salivae". The purpose of the rubric is to allay foolish scrupulosity, and we think every reasonable person would come to this conclusion even though no rubric existed.

A soluble lozenge, however, does break the fast because it is not a "remnant" which may indulgently be regarded as saliva, but a substantial piece of food swallowed continuously *per modum cibi*.

¹ Cf. De Smet. *De Sacramentis*, §§ 141 and 218.

PERMISSU SUPERIORUM

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